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2023

1.1 September

1.1.1 Murray Stein (2023-09-01 03:59)

Chiron Publications - Author Murray Stein

[1]Carl Jung Depth Psychology Facebook Group

Jungian psychoanalyst, author, lecturer

Dr. Stein is a graduate of Yale University (B.A. and M.Div.), the University of Chicago (Ph.D.), and the C.G. Jung Institut-Zurich (Diploma). He is a founding member of the Inter-Regional Society of Jungian Analysts and of the Chicago Society of Jungian Analysts. He has been the president of the International Association for Analytical Psychology (2001-4), and the President of The International School of Analytical Psychology-Zurich (2008-2012).

He is a training analyst at the International School for Analytical Psychology in Zurich, Switzerland. His most recent publications include *The Principle of Individuation, Jung's Map of the Soul* and *Jungian Psychoanalysis (editor)*. He lectures internationally on topics related to Analytical Psychology and its applications in the contemporary world.

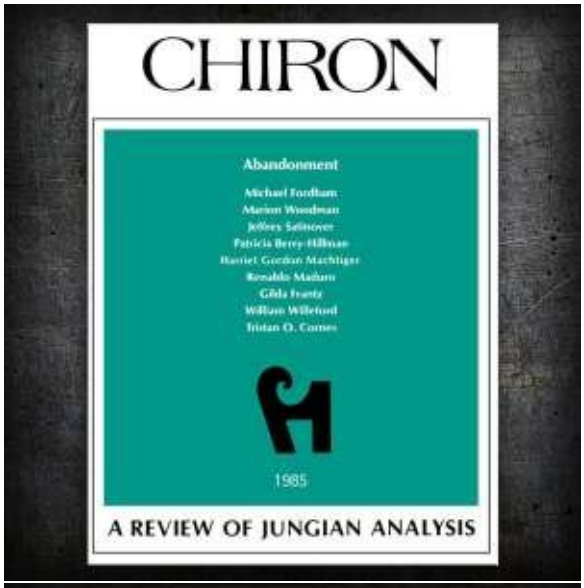
[2]Murray Stein

Chiron Publications – Murray Stein:

STEIN, MURRAY

Murray Stein, Ph.D.is a training analyst at the International School for Analytical Psychology in Zurich, Switzerland and is the focus of many Asheville Jung Center online seminars.

Publisher Emeritus of Chiron Publications, his most recent books include *Practicing Wholeness* and *In Midlife: A Jungian Perspective*. He lectures internationally on topics related to Analytical Psychology and its applications in the contemporary world.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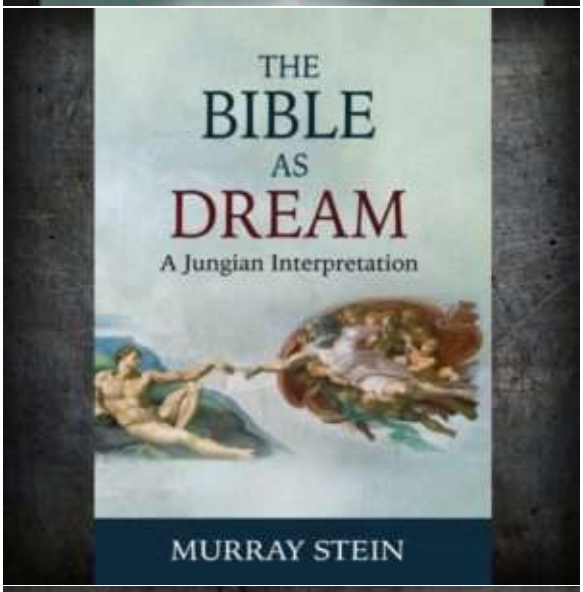
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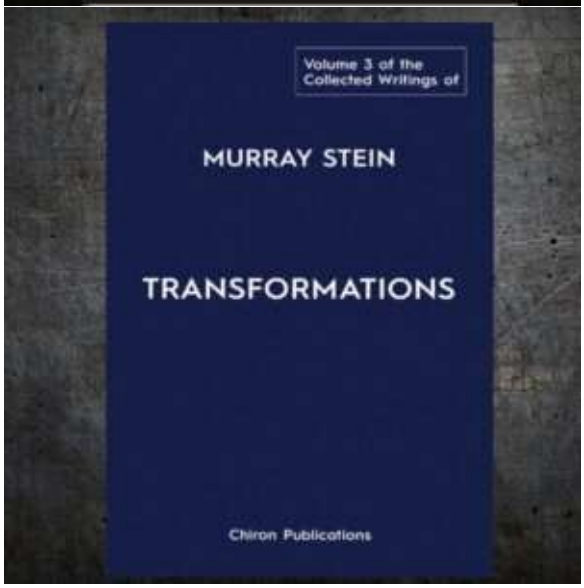
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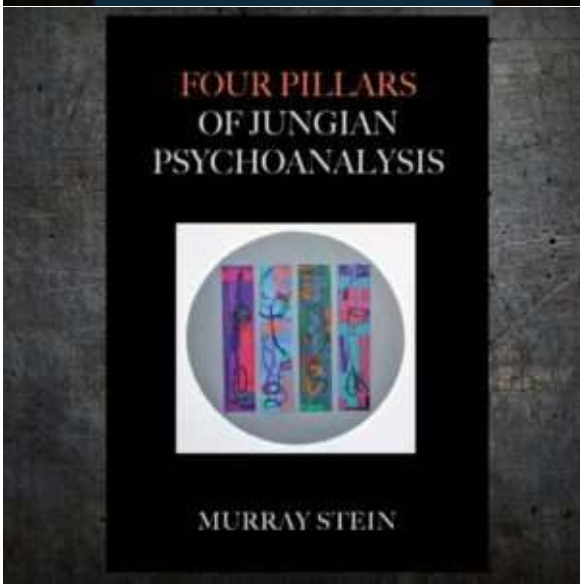
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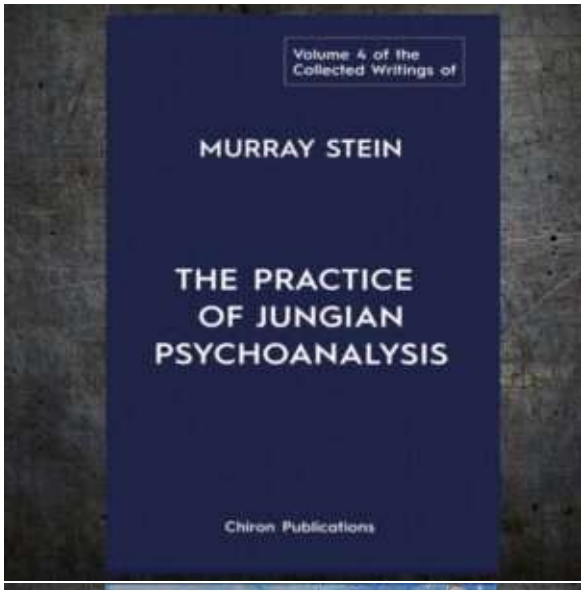
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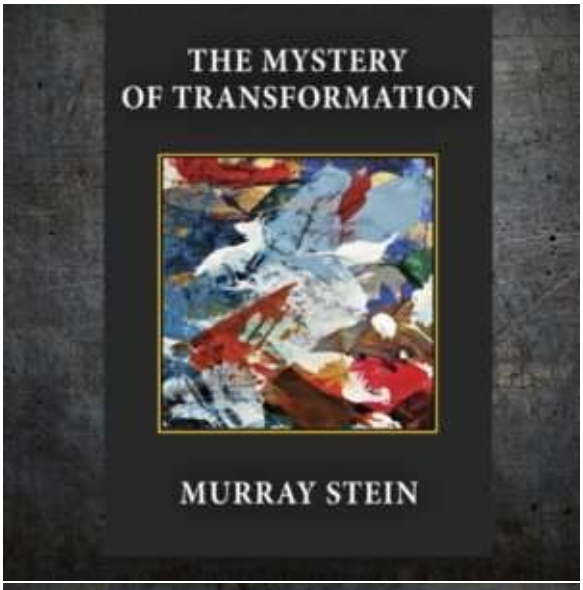
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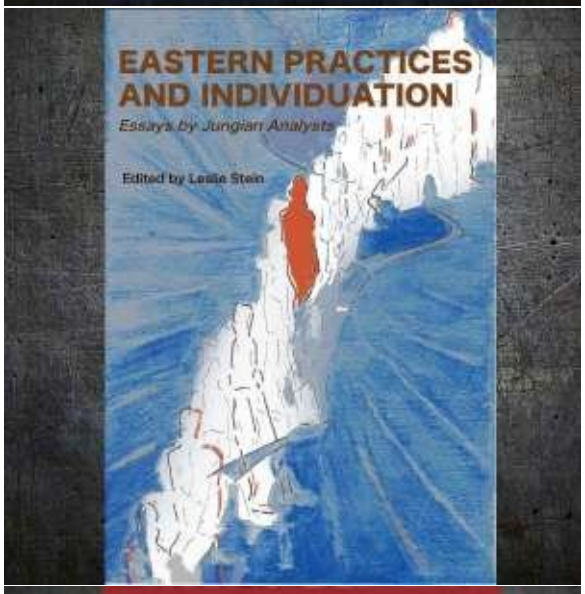
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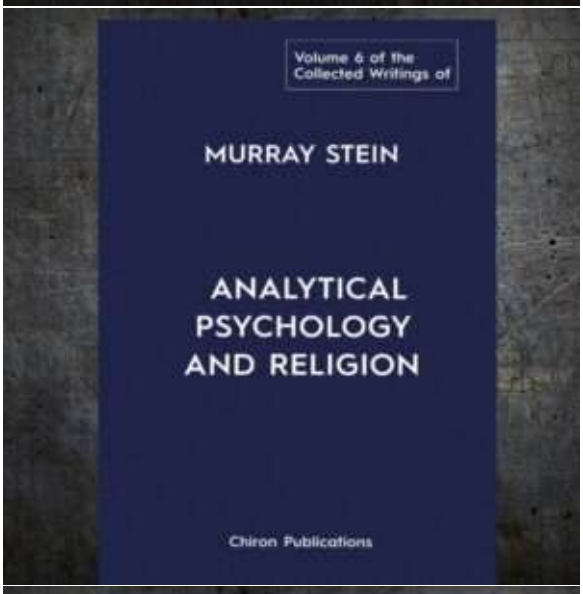
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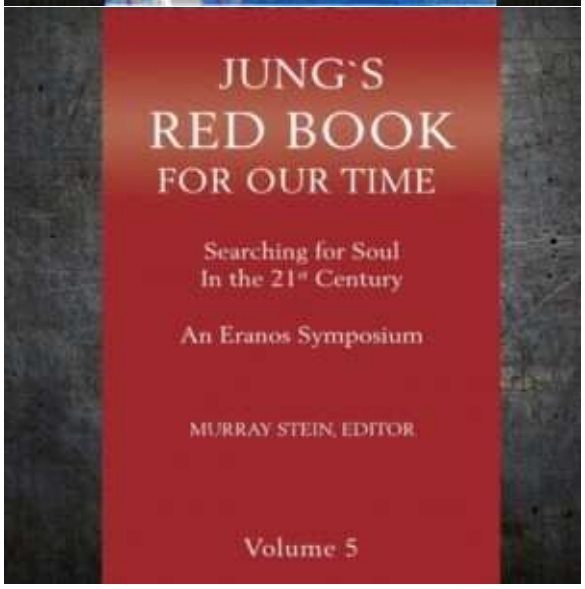
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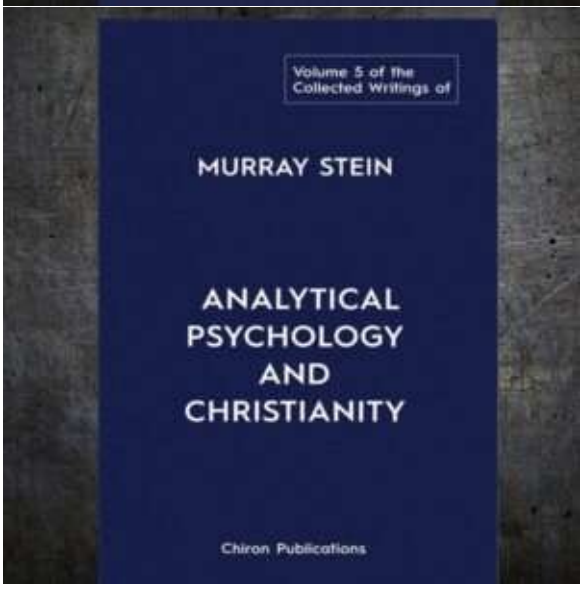
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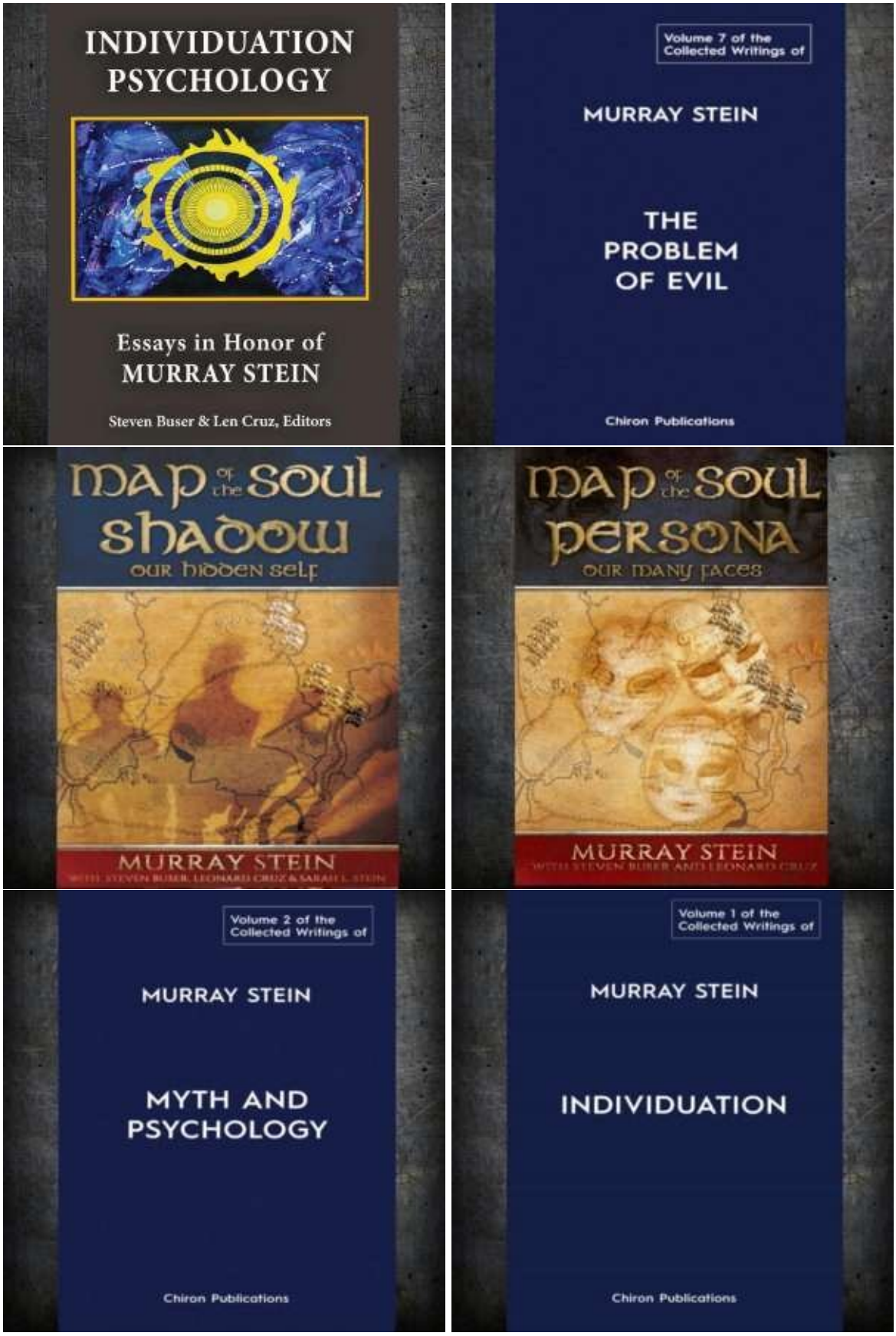
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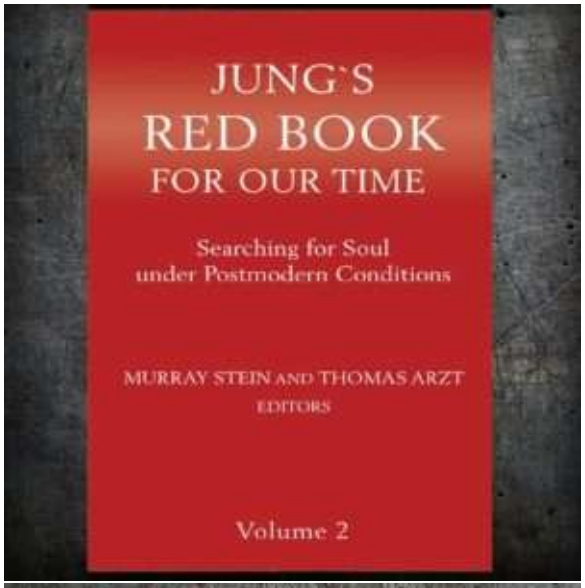
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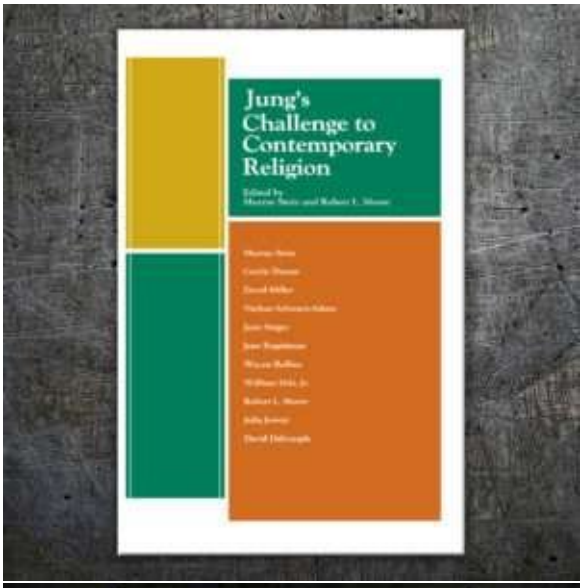
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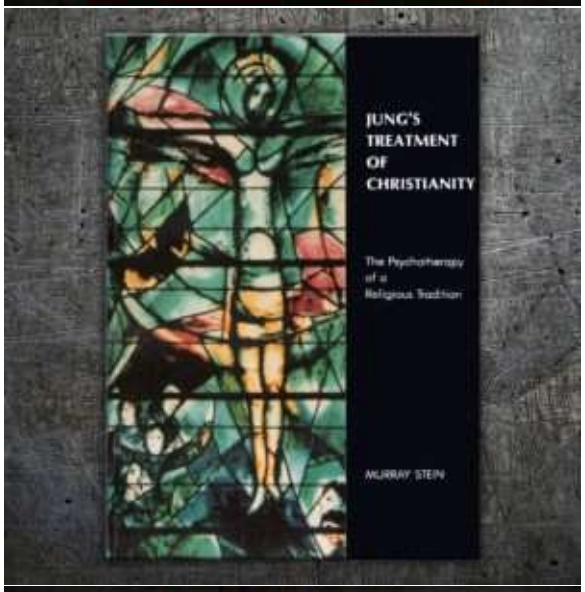
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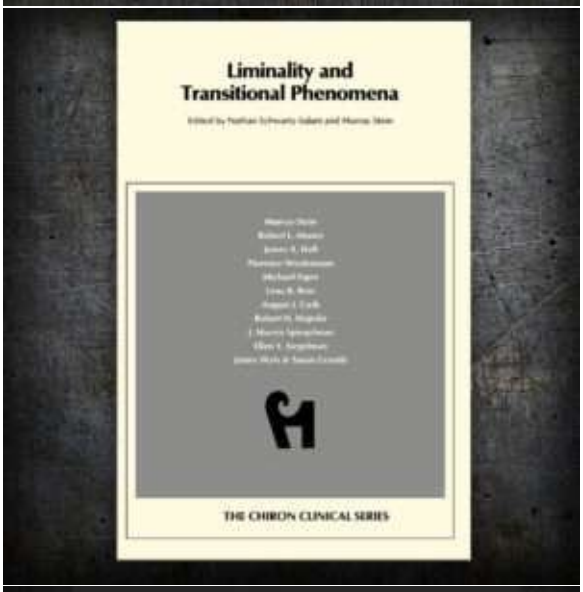
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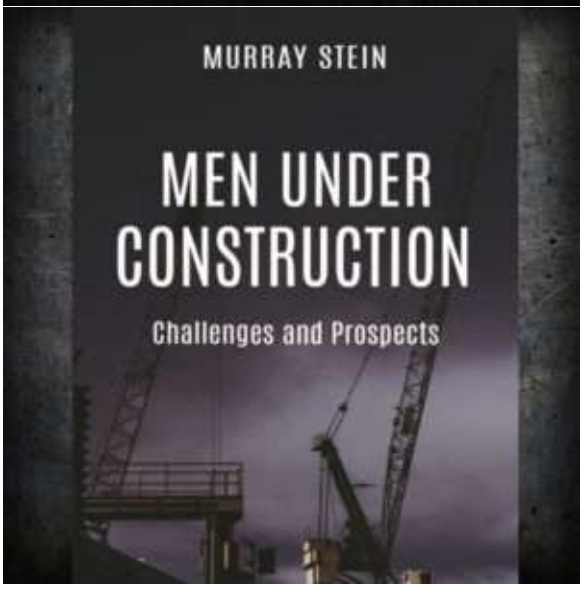
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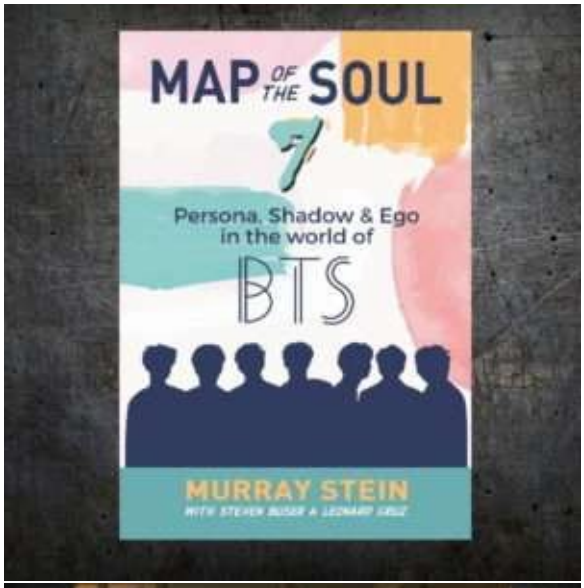
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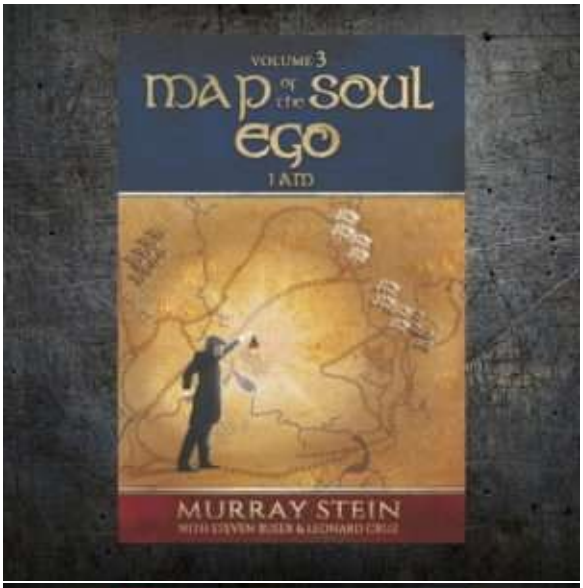
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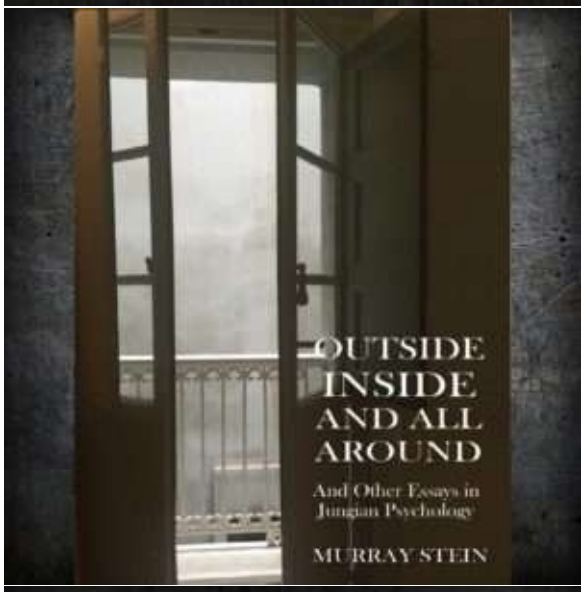
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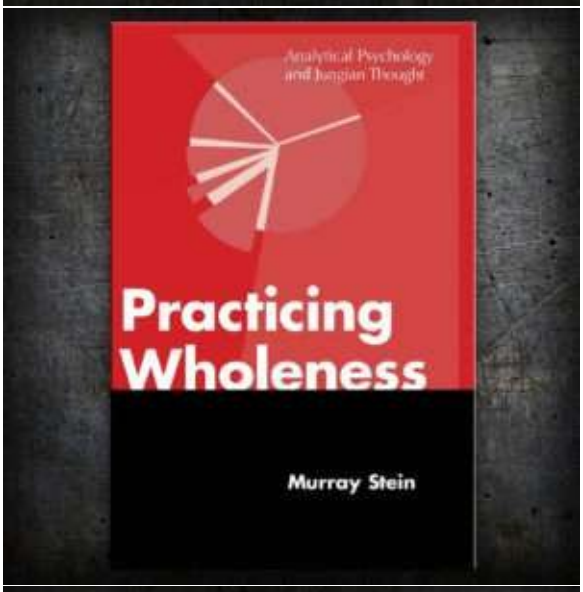
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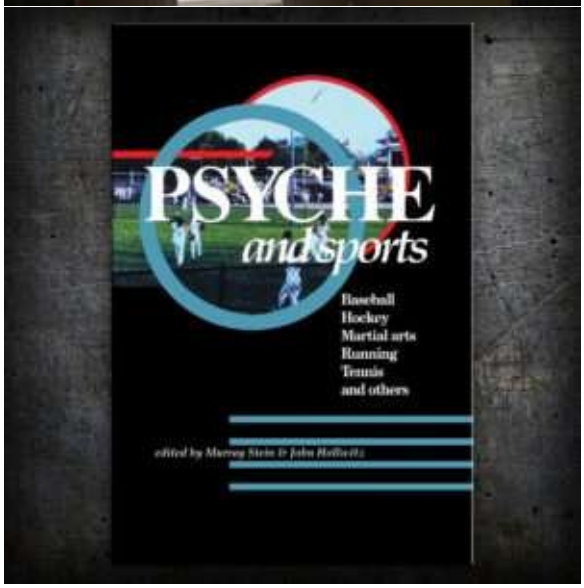
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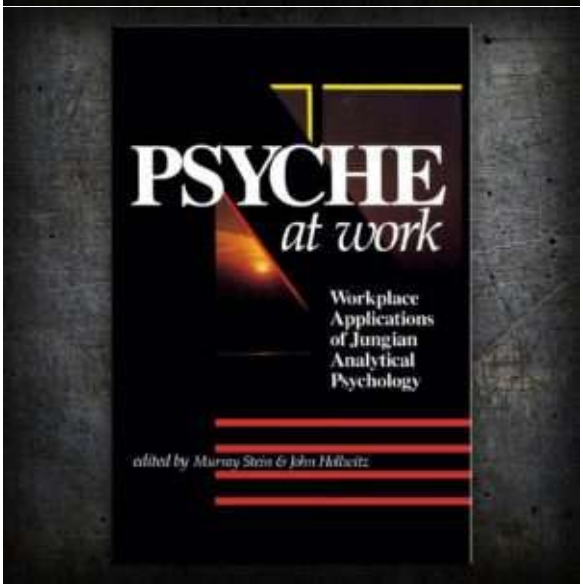
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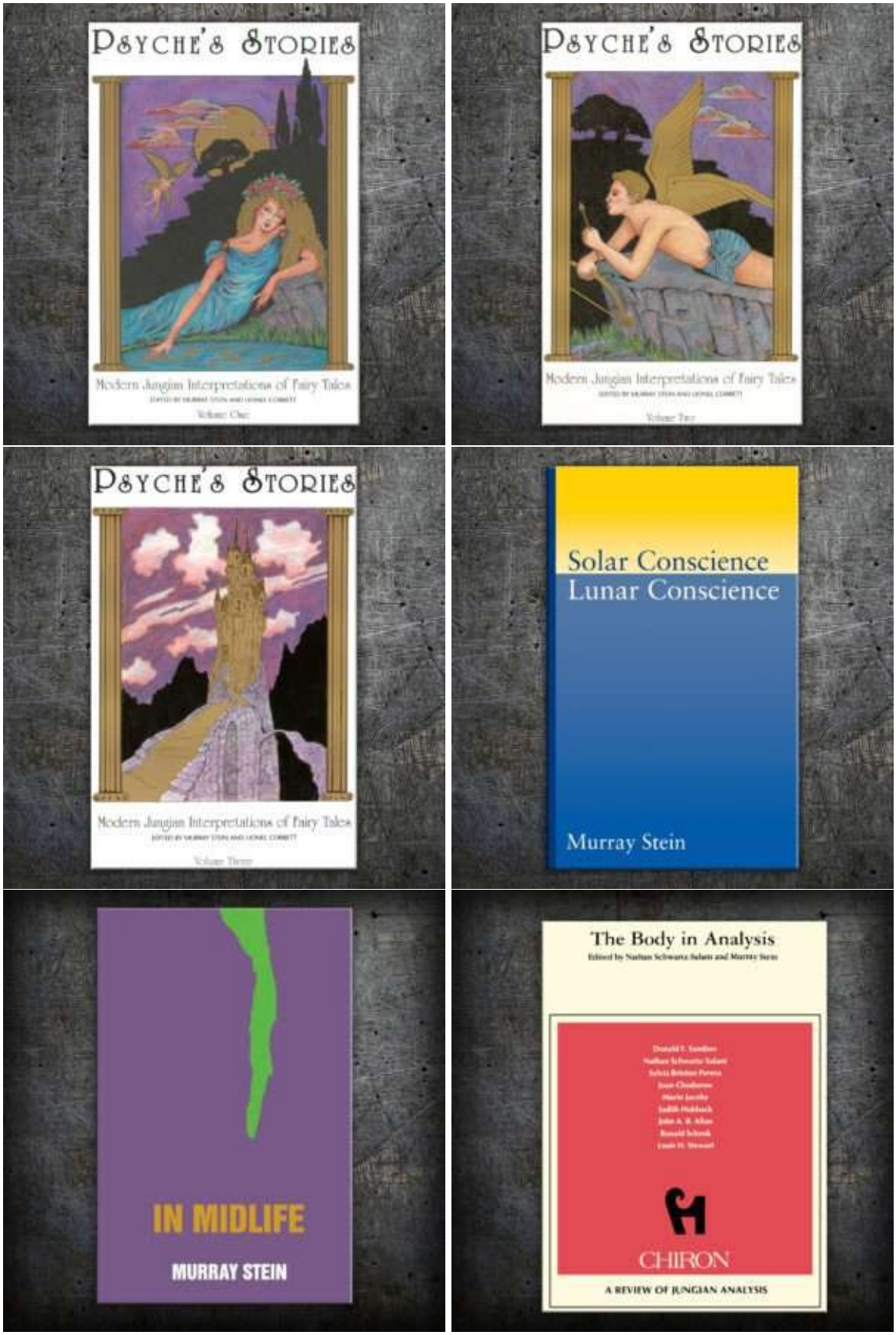
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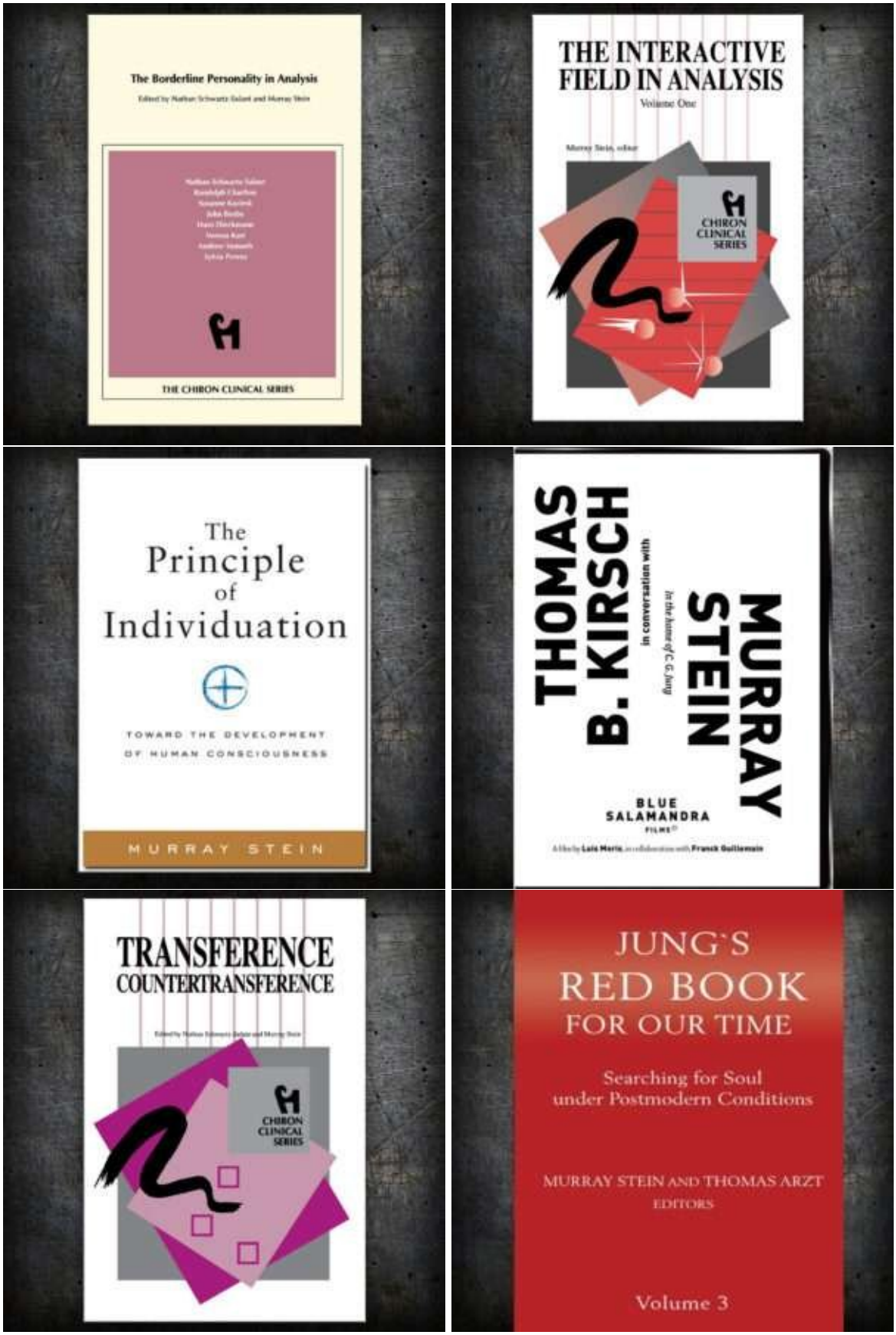
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MURRAY STEIN AND THOMAS ARZT
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[3]Carl Jung Depth Psychology Blog

[4]Carl Jung on Instagram

A meeting between C.G. Jung and Rabbi Leo Baeck took place in Zurich in October 1946 at the Savoy Hotel Baur en Ville. Very little is actually known about this meeting. There are no extant notes or reports from the principals indicating what was said or discussed. There was no secretary present taking down minutes of the conversation. What is known from the few documents attesting to this meeting is that it took place at Jung's request and that Baeck did not wish to meet with Jung. This play, ***The Analyst and the Rabbi***, is an imaginative construction of what might have happened in this historic meeting of two great men.

1. https://www.facebook.com/groups/56536297291/
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1.1.2 Kipling's immortal title of the cat that walked by herself is eternally true (2023-09-01 06:08)

Kipling's immortal title of the cat that walked by herself is eternally true

[1]Carl Jung Depth Psychology Facebook Group

[2]The Cat, Dog and Horse Lectures, and "The Beyond"

THE CAT

The Felidae, or cat tribe, is a large family of which the domestic cat is only one branch.

Brehm’s Thierleben mentions lions, tigers, pumas, leopards, panthers, snow leopards, jaguars, and yet more as members of the true cat family.

It may be wondered why I use an old-fashioned book like Brehm’s when there are many

more up-to-date books on the subject.

No doubt if we were going to study animals purely from the biological or anatomical side, the newer books would be far better, for there would be a lot of new and valuable discoveries, but our purpose is to discover what animals mean to us psychologically, how they affect us, how we are to estimate a dog, cat, or horse when we meet them in dreams or active imagination and for this purpose Brehm remains the textbook par excellence, for he has no modern one-sided attitude but portrays a great deal of what man projects onto animals and that is just what we need to know.

One could say that he describes animals not in modern scientific concepts, but in almost anthropomorphic terms.

He says, for instance, that certain animals are tricky, fierce, ill-tempered, humorous, or the reverse, and so on, which is, of course, an application of human terms onto an animal that is really simply itself.

A tiger is fierce or cruel when we look at it from our point of view, but from its own, it is simply obeying the law of self-preservation.

When it sees a weaker animal, it sees a providential meal and to fail to add this tidbit to its larder would be to betray the law of self-preservation.

It knows nothing of chivalry, protecting the weak and all that, so what meaning could the words fierce or cruel have from its point of view?

But these words convey something of its nature to us, for they describe how we experience a tiger.

We do not even pretend in these lectures to study animals just as they are.

Therefore, the animal’s anatomy and so on are only of secondary importance to us.

These must, of course, be realized correctly; any illusions or delusions would be fatal.

For instance, it matters in a dream whether an animal belongs to a warm- or cold-blooded species, whether it has a cerebrospinal system, what its biological functioning is, and so on; but it is much more important for us to realize the impressions each animal makes on man.

According to the Encyclopedia Britannica, the domestic cat is mainly descended from the Egyptian cat where North African wild cats were domesticated from very ancient days; according to Brehm, already about 2000 b.c.

A late nineteenth-century naturalist, Di:. Nehring of Berlin, came to the conclusion that our domestic cat has a dual origin: Egyptian and Southeast Asian, i.e., from a Chinese, originally wild, cat which was domesticated.

Most authorities, including Brehm, seem to take Egypt as their most likely origin and admit to possible crossing with European wild cats, but mainly on account of the color of the

pads of the paws.

It seems to be most unlikely that our cats, with the possible exception of those with short, bushy tails, descend in any marked degree from tamed European wild cats.

Therefore, for the most part, they are not indigenous to our soil.

This Egyptian origin applies to the shorthaired breeds, especially the common tabby.

Long-haired Persian or Angora cats, according to the Encyclopedia Britannica, come from the "manul" cat of the deserts of central Asia.

Siamese cats do not seem certainly to originate in Siam.

MATERNAL AND FALSE NATURE

The female cat is a highly maternal animal.

The cat seeks a hidden place for her kittens, largely because the tomcat, their father, would eat them if he found them.

The cat mother is so maternal that she not only looks after her own family in a most exemplary and tender- but also, as they get older, in a highly educational - manner, but there are well authenticated examples of mother cats who fed and brought up puppies, fox cubs, baby rabbits, hares, squirrels, rats, and even mice (Brehm and his small son made such experiments with their cats and confirmed this).

Brehm, who seems if anything a little prejudiced in favor of the cat, denies that they are false or vengeful, and says that everything depends on how they are treated and, though he emphasizes their attachment to the house, assures us that they can be almost as much attached to people.

Many cat lovers tell us the same, and I have also met cats which seemed almost more attached to people than places.

No doubt exceptional cats are capable of further domestication, but on the whole they remain amazingly independent and also the cruel and crafty hunter who will play with his living prey before eating it.

They are, after all, a small edition of big, fierce beasts of prey, and if one loves a cat, one must love it as is and not try to de-cat it.

In that respect they can teach us a lot in our relations to other human beings.

It is also a fact which Brehm ignores that the cat is almost universally associated with magic and witches.

The hook for this projection onto cats is probably the way that they, like serpents, with whom they have other similarities, can cast a sort of spell on their prey; a bird, for instance, is sometimes totally unable to fly away if it is caught in the spell of a cat’s eyes.

Cats are, of course, immensely useful in ridding us of mice.

Brehm tells us that Lehm made careful experiments and came to the conclusion that when mice were plentiful, every adult cat ate twenty mice a day on an average, i.e. 7,330 mice a year.

The majority of cats also rid us of rats though this requires more courage than every cat has.

Cats go wild, as you know, very much more easily than dogs and really take to the woods and become poachers of every kind of game that is not too large for them. In contradistinction to dogs, a cat can support itself at large for years.

On the other hand, a cat is one of the most cozy and relaxed animals that exist.

They are just cozy when it suits them, however, for they are undoubtedly the most independent of all our domesticated animals.

Kipling’s immortal title of the cat that walked by herself is eternally true of even the most domesticated cat.

We human beings easily regard them as false, for they change mood in what is to us an inexplicable way.

We might now attempt the cross hairs in our telescope as far as the actual cat, or our blind instinct that appears as a cat, is concerned.

I must emphasize once again, however, that the qualities, mainly taken from Brehm, I have attributed to cats in the following schema are already to a great extent human projections.

A cat is just a cat, a just-so story, that follows its nature all of a piece.

Whether it plays, hunts, sleeps, miaows, or purrs, it does so completely with the whole cat.

The qualities which we attribute to it are human impressions, even in this first series referring to actual cats.

The examples in the second series - mainly from mythology - are, of course, still more human projections, just as mythology and astrology always are.

Naturally the cat provides us with hooks - they fit into its nature.

As mentioned before, the fact that they are human projections is very helpful in finding out what they mean to us when we dream of them or have to analyze them in a patient’s dream.

Therefore, when we have established the main qualities of concrete cats - as we see

them -we will go on to their mythology and then fit these aspects as well as we can into our scheme and finally try to see the psychological meaning of our

examples and thus get an idea of what the cat may represent in unconscious material.

Clearly we cannot separate all these headings at all sharply.

For instance, the mother cat can be just as, if not more, fierce and cruel than the hunter, and the cat that "walks by itself" and is intensely independent will also hunt when occasion arises. Barbara Hannah, The Cat, Dog, Horse Lectures, Page 65-67

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Cat-Dog-Horse-Lectures-Beyond/dp/1630515140/ref=sr_1_1?crid=3SQYC9DZPHYVT&keywords=barbara+hannah+the+cat&qid=1675664555&sprefix=%2Caps%2

1.1.3 The existence of ego consciousness has meaning only if it is free (2023-09-02 05:56)

[1]Carl Jung Depth Psychology Facebook Group

SO WHAT IS THE SELF?
IT IS A CENTER OF A WHOLENESS THAT CONSISTS NOT ONLY LIKE
CONSCIOUSNESS OF THE CONSCIOUS PSYCHE BUT OF BOTH THE
CONSCIOUS AND UNCONSCIOUS PARTS OF THE PSYCHE TOGETHER.
THE SELF ALSO COMPRISES WHAT WE ARE BUT DO NOT KNOW WE ARE.

The Self, is an a priori, existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego [...] [But] if man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in consciousness.

Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness [...].

An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since everything would proceed just as well or even better unconsciously.

The existence of ego consciousness has meaning only if it is free and autonomous.

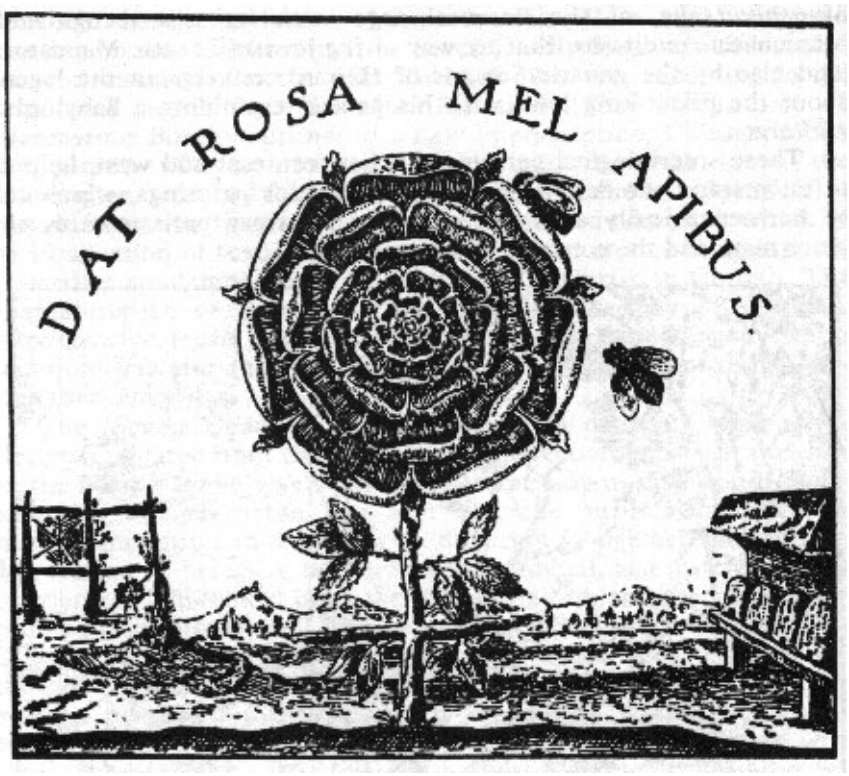
By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are. There are temporal, local, and individual differences in the degree of dependence and freedom. In reality both are always present: the supremacy of the self and the hybris of consciousness. Carl Jung, CW 11, Para 49

1. https://www.facebook.com/groups/56536297291/

1.1.4 Individuation is as much a fatality as a fulfillment. (2023-09-03 03:30)

Individuation is as much a fatality as a fulfillment.

[1]



To Armin Kesser

Dear Herr Kesser, 18 June 1949

I would like to thank you very much for your amiable review of my book Symbolik des Geistes.

You have succeeded in handling this difficult material in a way that gives the reader a real impression of my ideas.

I would only like to draw your attention to one small discrepancy: seen in psychological perspective, the concept of the self cannot be described as a summum bonum.

I have never done so anywhere.

This would be a contradiction in terms, since the self by definition represents the virtual union of all opposites.

It cannot be described as a summum bonum even in the metaphorical sense, because it is not a summum desideratum but rather a dira necessitas which is characterized by all the corresponding unpleasant qualities.

Individuation is as much a fatality as a fulfillment.

The psychology of the self is not philosophy but an empirical process which, being a natural process, could run its course smoothly if it did not take a tragic turn in man by colliding

with his consciousness.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 529

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/09/b0bd7-212bkesser.gif

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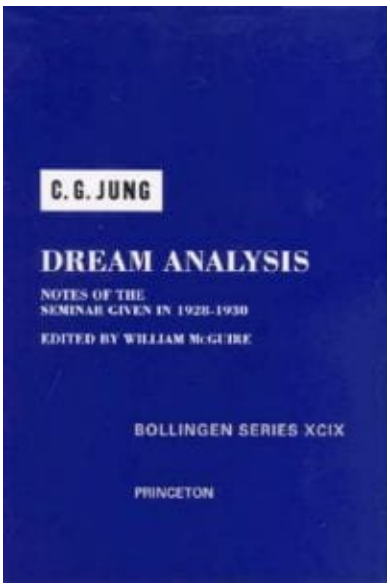
1.1.5 Before Christ, it was immortality that the hero possessed, not eternity. (2023-09-04 03:50)

Before Christ, it was immortality that the hero possessed, not eternity.

[1]Carl Jung Depth Psychology Facebook Group



[2]Dream Analysis Seminar

LECTURE X 11 December 1929

I have here a question by Mrs. Sawyer which I rather expected and which shows that we are not yet finished with this exceedingly intricate problem about astrology and the connection between time
and energy.

As I told you, I never would have ventured into such an abstruse subject if it had not been indispensable for the understanding of the dreamer's material.

This is his universe, and if one dismissed the problem, it would be saying to him that one was not sufficiently concerned with his psychology.

For him, as for most men, the Logos side of his material is the most interesting.

It might be less important in a woman's .case.

Mrs. Sawyer's question is in regard to the relationship between ordinary astrology and the precession of the equinoxes.

I will state the problem again.

You see, ordinary astrology suggests that our life is dependent. Upon the so-called vibrations of the planets that. are in a certain relative position at the moment of our birth and, they say, actually influence that moment and all our life.

So if a planet crosses the same place it was in at that moment, perhaps twenty years later, it produces a special effect.

Astrologers still hold to the actual place of the planets, but here we are confronted with the fact that today there is no correspondence between the positions ascribed to them and their actual position in the skies.

Since 100 B.C. the spring-point has been artificially fixed at zero degrees Aries, but astronomically that is no longer true.

In reality, on account of the precession of the equinoxes, the spring-point has passed from Aries to Pisces and it is shortly to enter Aquarius.

So our calculations are simply arbitrary, having to do only with time and not with the actual position.

Now, the last time I told you something that was apparently quite contradictory.

Having stated that the position of the stars had no influence upon us, I then drew certain conclusions about the effects of the sun on the earth as it passed from one zodiacal sign to another.

I told you, for instance, that in A.D. 900, when by actual astronomical calculation the spring-point was at the point of greatest extension of the Fishes, Christianity was coincidentally at the height of its power.

Then by 1500, the spring-point was in the commissure, the ribbon connecting the two fishes, and at this point began a mental and spiritual revolution and the decline of the Church.

The second fish represents the Antichrist and the decay of Christianity.

The Gothic movement was vertical, and then began the horizontal age of materialism, a time of great intellectual extension, voyages of discovery, etc., but winding up with the World War, the moral defeat of the spirit of Europe.

I said, too, that we might expect a peculiar change in the mentality of the world in the next fifty to one hundred years, in the time when the spring-point proceeds into Aquarius.

So I seemed to be linking up the astronomical positions with human affairs and with peculiar changes in mentality.

The problem is an exceedingly difficult one, and it took me years before I understood, so I don’t expect you to solve it at once.

An astrologer told me that the ephemerides, that is, the position of the planets, are exact as to time but not as to the actual position of the stars.

Now I will read Mrs. Sawyer’s question: "I understand that astrology has been projected into the stars, and that it does not matter whether the stars are actually at the spring point, the time element being the important thing. But when you say that the spring-point is now actually in the Fishes and prophesy about 1940, you are following the actual movement of the stars, are you not?
Was the whole projection in the first place really made with an intuition of the backward movement so that the projection works both ways-that is, that it works from a static standpoint and also at the same time from the moving standpoint?"

Well, the important point is that the horoscope is true only in the time sense, not astronomically. It is independent of the stars.

We see that menstruation has a moon period, yet it does not coincide with the phases of the moon; otherwise all women would menstruate at the same time, and they don’t.

It simply means that there is a moon-law in every woman and likewise the laws of the stars are in every human being but not in the relation of cause and effect.

The fact that the spring-point changes does not mean that it is the cause of the changes that ensue on earth.

Life has changed and will change, as the spring-point is changing, but the apparent connection is a coincidence; that is, the two things occur together in time but not in a causal sequence.

In an ordinary horoscope, one is not concerned with the spring point.

In the life of the individual the spring-point doesn't matter, but in the life of the tree of mankind, it matters very much.

An ordinary year is to us what the Platonic year of 26,000 of our years is to the race.

The precession of the equinoxes is making its way backward in a circle from Aries to Pisces, to Aquarius, Capricorn, etc.

When the cycle is complete, it covers 26,000 years. That is the Platonic unit in the life of the tree.

The fixation of the spring-point is an arbitrary measure for our arbitrary use, the same condition having prevailed in 2000 B.C., when the astronomical conditions actually did coincide with the statements of the horoscope.

The precession of the equinoxes might be said to be the clock-hand that marks the great spaces of time, the hand that measures time for the tree of mankind.

On our clock, the hand moves forward, but with the clock of the race it moves in the other direction.

Each zodiacal sign then becomes a [Platonic] month, and we call a certain period of 2,150 years the [Platonic] month of the Fishes, for instance, which is of course again a projection.

So for us, our whole historical life, the length of human consciousness, is only three months.

But man has gone through those 26,000 years many times.

Divide 1,000,000 years (the probable age of man) by 26,000 and you will know how many Platonic years they have been

Paleolithic man might go back many hundreds of thousands of years to the Pithecanthropus erectus, and from that to the apes and, still further, to the saurians.

So when we speak of the coming up of the saurian in our dreams, we mean that the impressions of an infinitely remote time are making themselves felt.

In the course of the innumerable revolutions of the Platonic years we have received imprints of conditions of which we are not conscious, but they are in our unconscious.

Only three months in power is so little, it makes a poor showing.

One is embarrassed intellectually, for one does not know; human consciousness is much too young.

There are certain symbolic evidences in our dreams and fantasies, but that is far from scientific.

All that remains to us, for instance, of the "months" of Taurus and Aries are bull gods and ram gods.

Perhaps by a further elaboration of the unconscious we may sometime get further back; we may get the feeling of what Gemini and Cancer meant to mankind.

At all events, we have the Zodiac, which is the naive projection of unconscious imprints through numberless Platonic years.

Mankind has projected intuitive memory into the stars as he moved through the cycle in remote ages I don’t know whether in those days he felt the exceedingly historical character, but relatively primitive man has made those projections.

Then time progressed, and slowly the spring-point wandered out of Aries; and then they felt the need of getting it fixed, and since then it is simply the law in ourselves that accounts for the validity of astrology.

It has the same validity as the connection between the monthly period of woman and the moon.

So we can think of the underlying laws of our unconscious as star laws.

But the artificial spring-point has nothing to do with the life of the tree of mankind.

At the time when the Zodiac was invented, man was in the springtime of consciousness, so the falling of the spring-point in Aries, a spring-sign, was appropriate; it is as if the horoscope of humanity had begun with the dawn of consciousness.

The essential point to remember is that the precession of the equinoxes does not prove the identity of astronomical facts with periods of human psychology.

It is just that our consciousness began in the spring-time of mankind, and that happens to fit the zodiacal sign of that time.

But here is a little mistake.

Hipparchus should have fixed the spring-time in Taurus instead of Aries.

At that time the Zodiac had only eleven or ten signs. In Roman times there were eleven, Libra, the twelfth, was made by cutting off part of Scorpio.

That had to do with the fact that the spring-point moved from Taurus into Aries.

This is very complicated, but you must get the peculiar fact that the flow of energy, the libido in ourselves, is the flow of energy in living nature and in the universe, although the two worlds are not causally connected in their energic phenomena.

The energy in both is identical in essence, but in each plane it is following different causal sequences.

And the flow of energy in ourselves and in the universe has to do with time.

How can we best catch time, in itself such an abstraction?

Well, in the flow of energy we have something upon which to hang time.

Our modern idea of time is highly abstract, we have definite notions about the divisions of time into hours, minutes, seconds, etc.-very fine distinctions about time values, in other words.

To the primitive, however, time is a very nebulous thing.

One feels this as soon as one is out of the reach of civilization, and of course the whole East has no notion of time in our sense.

So we can’t expect primitive man to produce symbols with the specific time character as we know it.

He is much concerned, however, with the flow of energy, as is shown in his conception of mana.

We have plenty of material that shows us that energy symbolism.

But the question of time symbols is abstruse and more difficult, and I want to confine myself now to those that appear in language.

We are constantly using metaphors, for instance, in which time appears as a river, a wind, or a storm-"the stream of the hours that pass" or "Tempestas horarum"-devouring quality of time.

In mythology it may be the dragon that eats everything that one loves father and mother, all that one has.

Therefore the hero who overcomes the dragon brings into existence again all the ancestors, the crops, even whole nations that have been eaten by time.

He redeems all these precious things from the past.

So the quality of eternity has been attributed to the religious hero.

Before Christ, it was immortality that the hero possessed, not eternity.

In the Babylonian myth of Gilgamesh, the hero was two-thirds divine but one-third human, and in order to be wholly divine and gain immortality he must cross the great sea to the Westland.

Now in these symbols-dragon, wind, river, etc.-we have energy symbols.

It is the flow of life, the river of life, wind, spiritual energy.

So we see how the concept of time gets mixed up with energy concepts.

As a river is a fertilizer so time has also been understood as productive.

Bergson has this idea in his duree creatrice, which is really the Neoplatonic idea of Chronos4 as a god of energy, light, fire, phallic power, and time.

The material for time symbols as they appear in language is very scattered.

The concept of time is so abstract and merges so with that of energy that it is difficult to detach, in order to show that time is really meant.

It soon becomes energy.

Mana at first seems only to have to do with energy, but later on it takes on time qualities.

Now let us take Chronos, the god who ate his own children, the word having the meaning of time.

Chronos is from the Greek root chre, which later becomes the Indo-Germanic rootgher (where there is a reversal of the r and the e), and they have the peculiar connotation of a verb, activity.

The word chre has the meaning of passing over like wind. In German it is hinstreichen uber.

Cher gives the idea of taking in, holding.

From the root-word chre comes chronos, and from the root-word gher comes geron, a Greek word meaning old, in German, Greis, old man; so time takes on the guise of an old man.

With the primitives, the notion of time is expressed by an old man, or by a visible sign of old age.

In seeing an old man, it becomes visible that there is time.

My Africans thought I was a hundred years old because I had white hair.

One hundred means untold ages.

Chronos is the oldest of the gods.

Then there is an Iranian word zrvan, usually found in connection with another word, akarana, meaning a god, and Zrvan Akarana means unlimited duration that contains all that happens.

An old French scholar once made a shrewd guess about this phrase, but unfortunately it

proved to be not the right one.

He guessed that since it meant an immensely long time, it contained the idea of Ormuzd (light) and Ahriman (darkness). In other words, the pair of opposites.

But this cannot be, because one version has it that Zrvan, the devil, made time and another that Akarana, the god of duration, made it, so opinions are divided about the origin of that awful thing, the flow of energy.

One can never make out who is responsible.

Nowhere is there such a marvellous dualism. One could make a diagram of it like this:

Do you see that it makes a cross?

I have a book with a picture that I would have liked to show you.

It is a crucified god hanging on the cross, and on the right is the sun and on the left the moon.

The blood from all his wounds is flowing down as grace to the world-divine energy.

The clash of the sun and the moon, unified by the suffering man on the cross, brings the energy.

The thing that flows is time.

Then in the old Persian religion there is another very interesting symbol, a real mana concept. It is Haoma,1 which means grace.

It really means fiery splendour, but it is what the Christians called grace, the gift of the Holy Ghost, like the fiery tongues that fell upon the disciples-fiery tongues of heavenly grace, mana.

It is quite possible that there is somewhere a connection between the Persian and the Christian idea.

You see, besides the time, there is also the energy concept.

I would like to discuss also another Greek word dealing with time, Aion, meaning the time of life. Aion has interesting connections.

The equivalent in Latin is Aevum, meaning eternity, also the duration of life, or an epoch in history.

There is a wonderful verse in Horace, about the river that is flowing and flowing, fleeing past into all eternity, (aevum). Again we find here the peculiar union of energy and time.

The old High German word ewa meaning "always" is close to the Anglo-Saxon and mod-

ern English word ever.

Then concerning Aion there is the interesting fact that the Persian Zrvan Akarana became in later times the god Aion and played a great role in the Mithraic cult.

This is rather difficult to understand.

He also is called Deus Leontocephalus, or the lion-headed god, and statues of him have been often found in underground caves.

The cult of Mithras was chthonic in character, so half the churches were at least half underground, and originally they were in caves. (It is said that the cellar where Christ was born had been a grotto-temple of Attis.)

In the statues, the god Aion is represented s a man witn a hon's head, about whose body is coiled a serpent, the head of the serpent projecting over the head of the man.

Another Mithraic symbol is the amphora with the lion and the serpent battling for its possession, and often a flame is coming out of the amphora.

The lion is July, the fiery heat of summer, and the serpent represents the darkness and the coolness of earth, so it is the Yang and the Yin again.

Aion is the god of the union of the opposites, the time when things come together.

Now, I think I have said enough for the present about the peculiar connection between time and energy and psychology, we have had rather a profound discussion.

Let us return to the dreamer.

One of the members of the seminar asked me if our discussions here had not affected the dreamer himself. I think they have, I must say that during the summer he made a decided step forward.

His feelings became very positive, and up to that time they did not visibly stir.

Four weeks ago for the first time he wrote a spontaneous poem about the birth of the new sun, which is a spring festival celebrated in the north of Africa.

On the 28th of July he had a dream which he brought to me to analyse on the 21st of November, three weeks ago.

Dream [18]

He dreamed of a Buddhist monk, a little old man who led him to a fissure in a Cyclopean wall, and inside he saw the wall-people, who were like a secret society doing mysterious things.

Once inside, in a sort of temple, the old man changed into a beautiful little boy, and the dreamer fell down and worshipped him as if he were a divine being.

He wore three capes one over the other and a sort of cap.

He was something like a Milnchner Kindl.

This puzzled the dreamer, but I explained to him that the Cabiri are usually represented like that, the one on the arms of the city of Munich is a little monk.

He is like the Cabiri of Aesculapius, the inspiring familiar spirit of the doctors, who is often represented as holding a scroll and reading wisdom to Aesculapius, and he is always cloaked from head to foot with a hood over his face.

His name is Telesphoros, meaning the one that brings completion, perfection, or initiation.

That is what I told him, and somehow that worked in his mind, for during the last seminar, he produced a picture of a boy in the cross position.

In one of his outstretched hands he holds a sun, in the other the sistrum, or the crescent.

Mind you, he knows nothing of what is going on here, and yet he was doing exactly what we were doing.

The dream is interesting but the symbols would not· have come from what I told him, they probably would not have come without our seminar.

I think he was stirred from within. I must draw your attention to the design on the robe.

It is like a fleur-de-lys but it is also a Buddhist symbol for the thunderbolt, or collective energy, which the dreamer did not know.

When I asked him for an explanation of the picture, he said that as he painted it, he constantly had the words in his mind, "I am the Resurrection and the Life."

Now we will take up the dream that directly followed the one concerned with the union of the pairs of opposites, the sword and scythe symbols.

Dream [21]

He sees a vast grey plain approaching him, and the closer it comes, the more the monotonous grey dissolves into multi-coloured stripes, some wide and some narrow, and they move in a peculiar way
through each other, uniting and separating.

And then he sees that many people are occupied with those stripes, as if to shape or canalize them or to change the direction or to blend them.

The work is hampered through pressure that comes from other stripes.

So on account of that interference, the activity of the people is hindered and the result are often quite different from the original intention, and he says to himself “cause and effect.”

Then he tries to help them and in working on them he becomes aware that they are nothing but the surface of a vast mass, like a huge river flowing in a given direction, and the movement is due to the mass flowing along like a lava stream, the stripes coming up and disappearing again.

At the same time, he becomes aware that it is all transparent and luminous, that not only the mass itself but the atmosphere and the people and he himself are all permeated with something that he compares to fluid light, and he knows that this has a tremendous influence on everything that it permeates.

He says to himself, "The Fate of Man, the Fate of People, the Fate of Worlds," yet still he remains preoccupied in shaping his stripe.

Associations: Of the grey plain, he says that grey contains all the colours because it is a mixture of all.

Concerning his remark "Cause and effect," when he sees the people remodeling the stripes, he says, "That is indeed quite illogical. People couldn’t hope to make any effect on that huge mass. They would have no effect on the total thing."

Then he says that he is quite unable to get at the meaning of the dream.

He thought it must have to do with impressions he got from a book by Kunkel, called The Great Year, meaning the Platonic year. I have read that book and it is not particularly important, but there is a pretty good description of the outlook on the Fish age and the age of Aquarius.

There are some ideas in it that are interesting.

The dreamer happened to read it. Now, how can we prove that it was an astrological dream?

Dr. Baynes: By his saying, the Fate of Man, the Fate of People, etc.

Dr. Jung: Yes, that show

s the three stages, the individual man, mankind, and the world.

It is exactly what we were talking about the identity of the flow of energy and time, which contains the great Platonic years and his individual fate too.

Now, what do the stripes suggest?

Mrs. Sigg: Shaping his individual life.

Dr. Jung: Yes.

Mrs. Fierz: It is the same idea as the thread of the Parcae.

Dr. Jung: Yes, it stands for the extension of time, the thread spun by the goddesses of fate. Now what are the colours?

Dr. Baynes: The colours are the individual elements of the spectrum.

Dr. Jung: Yes, and that peculiar fluid that permeates?

Miss Wolff' It is clarity, light, the spiritual principle of consciousness permeating everything.

Dr. Jung: Yes, everybody and everything is permeated by it.

That flow of compact substance like lava is the idea of physical matter, and it is permeated by light, the spiritual principle, which is not only inside but above.

There are the two things, substance or the material body, and the mysterious unsubstantial principle of consciousness. They interpenetrate one another.

We think we know something about matter, but what is consciousness?

We have no idea.

We have no standpoint outside of consciousness from which we could judge its quality.

Now each individual is represented by a stripe, and Mrs. Fierz has compared the stripes in the dream to the threads spun by one fate, decorated with roses by another, and cut by the scissors of the third, which would be death.

This is a similar kind of extension symbol.

It might be interesting to go deeper into it.

We can say that human life is a long stripe like a long river.

Looking down at it from a mountain, one can see perhaps a hundred miles, the whole distance of the river from its source to the sea.

One can see it all in one or two seconds, yet a ship on the river needs a long time to cover that distance, and it takes the actual water a long time to flow so far.

It is time or human life seen from very far away, the beginning and the end at the same time. It is seeing time in space.

Now, supposing that from a very high Swiss mountain you see two horses and wagons coming up, and you know it will take two days for them to meet.

From above we can look into the future of those two fellows.

So in such a dream we see human life as a stripe, as the river of time, and a person having such a dream is on a high standpoint, seeing the past, present, and future all at once.

From such a point, human life would look like an extension of man, and then man himself would no longer be a definite figure, he would be extended in time.

To his present body would be added all the other bodies he has ever had.

The body I had yesterday and before that, when I was cheese high or like an embryo, down to my death, form a stripe, a long series of bodies.

This makes man into a snake, and time is a snake. In the fourth dimension, man is a worm, and our length is not measured my metres but by the number of our years.

One might say that that was a perfectly crazy notion, but I will give you an illustration full of religious dignity.

Christ is represented as a great serpent who carries twelve signs on his back, meaning the twelve signs of the zodiac and also the twelve apostles.

He says, "I am the vine, ye are the branches."

He is the zodiacal serpent and they are the manifestation of the months, so the idea of man as a serpent is not so unique.

The serpent was the original form of the physician’s god.

There was an enormous serpent in the temple of Aesculapius, and in the third century, the huge beast was brought to Rome to combat the spirit of pestilence.

For centuries, there was a serpent in the sanctuary.

It was snake worship. A staff with a snake wrapped around it was the doctor’s symbol, the caduceus. It was also the symbol of Hermes the Sorcerer.

There was originally an idea that Aesculapius himself was a serpent, so it conveyed the idea of healing, as Christ was the healing one.

Saviour and serpent are used interchangeably.

Moses lifted up the serpent and Christ said that so he must be lifted up to draw all men unto him.

The Gnostics say that Christ was a serpent sent by the really spiritual God who had pity on mankind when he saw what poor half-conscious things they were.

He sent Christ as a serpent into the garden of Eden to teach people to eat of the fruit of the tree, to know good from evil, and to become conscious.

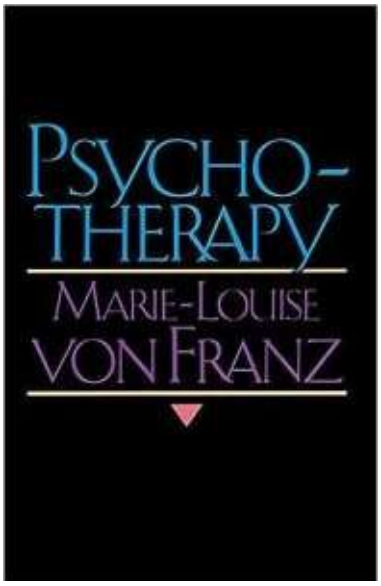
It is a peculiar idea-that we ought to became wise like a serpent. Carl Jung, Dream Analysis Seminar, Pages 424-435

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Seminar-Dream-Analysis-C-G-Seminars/dp/0691098964/ref=sr_1_1?crid=2SQV8JUC1290&dchild=1&keywords=jung+dream+analysis+seminars&qid=1598948

1.1.6 A Tribute to Robert Hinshaw (2023-09-05 00:45)

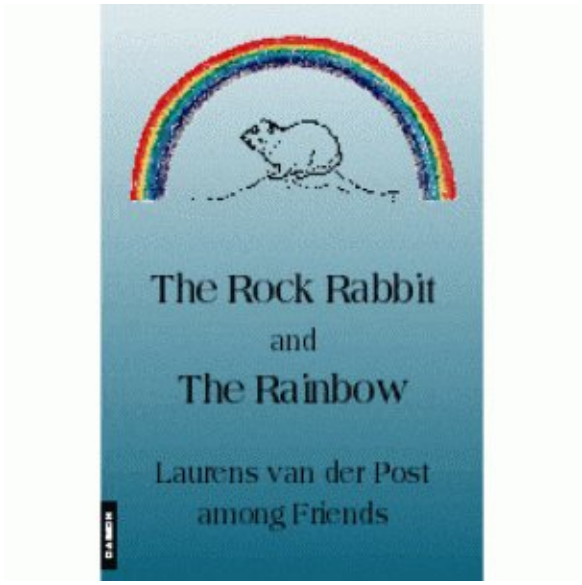
[1]Carl Jung Depth Psychology Facebook Group

Robert Hinshaw Books:



Psychotherapy by Robert Hinshaw (Foreword), Marie-Louise von Franz

urrents in Anthropology (Studies in Anthropology)



The Rock Rabbit and the Rainbow edited by Robert Hinshaw

Original Protocols for Memories, Dreams, Reflections – The Original Protocols for Memories, Dreams, Reflections – C. G. Jung and Aniela Jaffé

Edited by Sonu Shamdasani with Thomas Fischer and Robert Hinshaw as Consulting Editors C. G. Jung and Aniela Jaffé Edited by Sonu Shamdasani with Thomas Fischer and Robert Hinshaw as Consulting Editors.

Protocols for Memories Dreams Reflections

In 1963, Memories, Dreams, Reflections by C. G. Jung, recorded and edited by Aniela Jaffé was published and swiftly became a bestseller. Since then, it has been regarded as the primary source of information concerning C. G. Jung's life and work, with sales nearing a million in English alone. In short, it is the work by which Jung has come to be known by the

public at large.

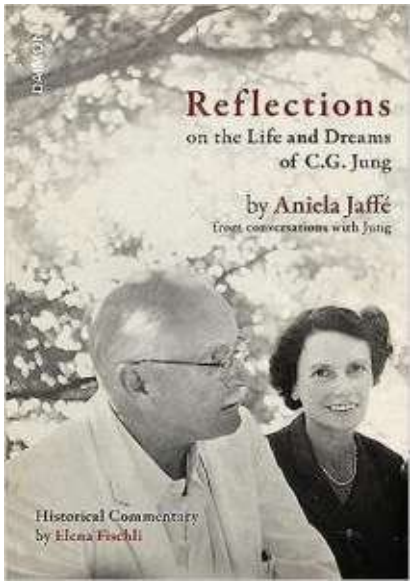
Memories, Dreams, Reflections by C. G. Jung comprised material compiled and edited by Aniela Jaffé on the basis of her conversations with Jung and was supplemented by Jung's own memoir concerning the early years of his life and other autobiographical materials, with the participation of Pantheon publisher, Kurt Wolff, who initiated the project. However, behind the scenes, there lay a complex tale of composition, editing and alleged censorship.

The protocols of Aniela Jaffé's original conversations with Jung reveal that significant material was withheld in the published version, and that much had been edited. While the published version of Memories, Dreams, Reflections by C. G. Jung was cast in the form of a more or less chronological life narrative, the protocols show Jung ranging across an array of subjects in an associative manner in a single conversation, and discovering meaningful connections that he had hitherto not realized, aided by Aniela Jaffé's sensitive questioning and Kurt Wolff's prompting.

The protocols present not only recollections of times past, but a critical chapter in Jung's evolving self-understanding and the elaboration of his work, and a window into his own personal cosmology, as elaborated in his Red Book and Black Books, and only hinted at in his published writings. They function as a bridge that links Jung's life and personal relations with his work and professional collaborations. For a contemporary reader, they provide a vivid impression of being in Jung's presence and hearing him speak openly about his life in a manner that is in turn questing, profound, witty and melancholic.

The literary executor of the estate of Aniela Jaffé, Robert Hinshaw, and the Foundation of the Works of C. G. Jung have agreed to a complete publication of Aniela Jaffé's protocols of Jung's recollections. The volume will be edited by Sonu Shamdasani with Thomas Fischer and Robert Hinshaw as consulting editors, appearing in English in the Philemon Series of the Philemon Foundation, published by Princeton University Press.

Reflections on the Life and Dreams of C.G. Jung

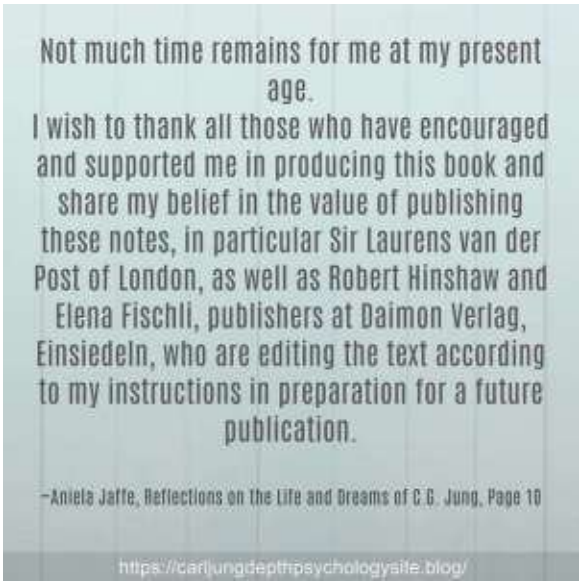


Reflections on the Life and Dreams of C.G. Jung: by Aniela Jaffé from conversations with Jung by Aniela Jaffé (Author), Caitlin Stephens (Translator), Elena Fischli (Commentary)

Aniela Jaffé presents thoughts and ruminations that Jung shared with her as they prepared Memories, Dreams, Reflections by C.G. Jung. These never-before-published revelations present a kaleidoscope of episodic, philosophical, humorous and enigmatic material, uniquely complementing and expanding on the widely acclaimed MDR.

“Jung allowed his thoughts to flow freely during our conversations, according to the situation and his interests of the moment. When speaking with me he was not hindered by intellectual considerations of possible criticism. It didn’t concern him that his words and insights might require further thoughtful reflection before they could be deemed coherent or valid. If I managed to touch upon a point of interest, Jung did not just answer my question, but followed his train of thought further.” –Aniela Jaffé, from the Introduction

The historical commentary by Elena Fischli illuminates the biographical work with C.G. Jung on the basis of source material. How did the conversations and the notes of Aniela Jaffé come about? What was the nature of the relationship and collaboration between her and Jung? How did others deal with their work? And finally, who was this woman who was so candidly given such a glimpse into Jung’s inner life?


Not much time remains for me at my present age.
I wish to thank all those who have encouraged and supported me in producing this book and share my belief in the value of publishing these notes, in particular Sir Laurens van der Post of London, as well as Robert Hinshaw and Elena Fischli, publishers at Daimon Verlag, Einsiedeln, who are editing the text according to my instructions in preparation for a future publication.
–Aniela Jaffe, Reflections on the Life and Dreams of C.G. Jung, Page 10
https://carljungdepthpsychologysite.blog/

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Speaking of Jung, Ep. 123: Robert Hinshaw, Ph.D. | Reflections on the Life & Dreams of C.G. Jung

Chiron Publications

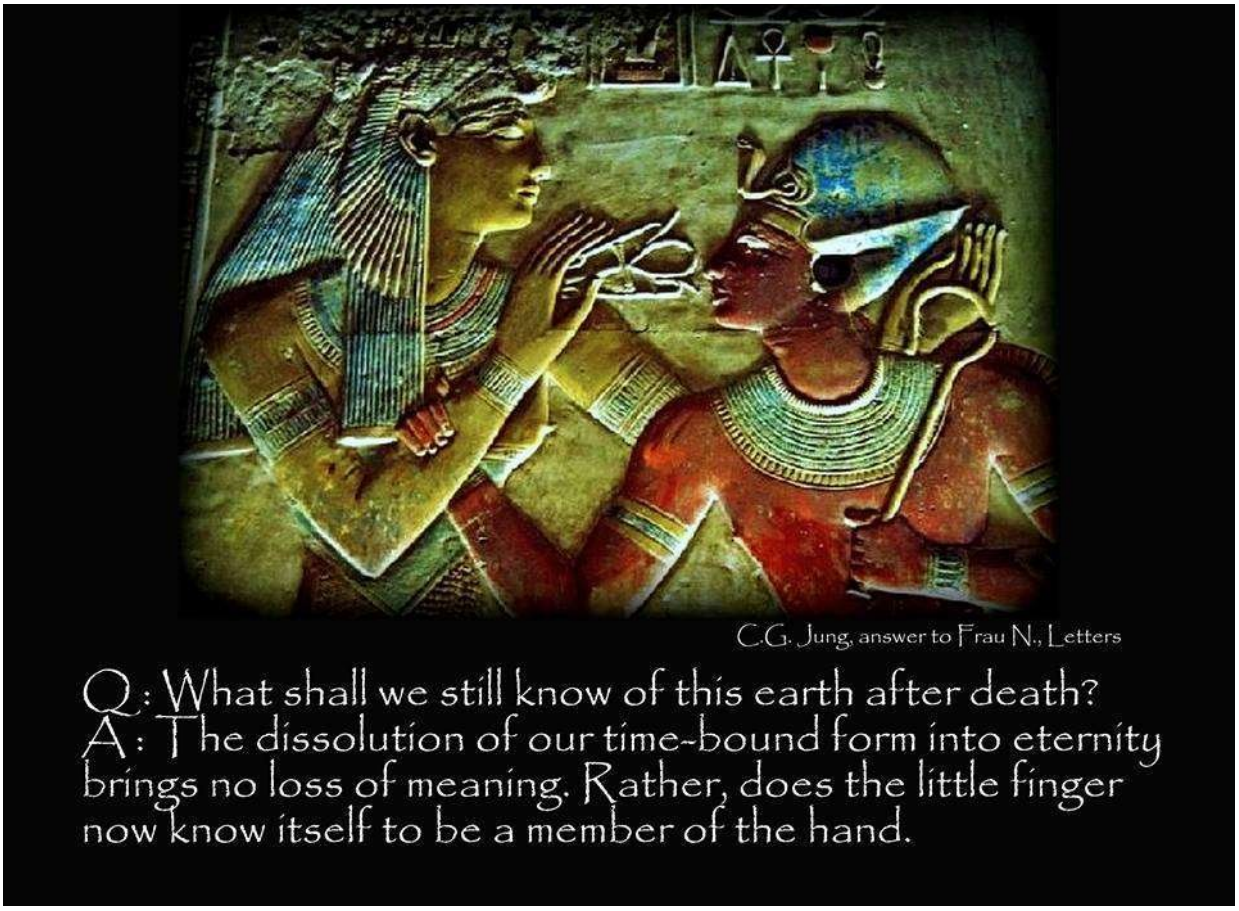
1. https://www.facebook.com/groups/56536297291/

1.1.7 Carl Jung: What happens after death is so unspeakably glorious. (2023-09-06 04:43)

Carl Jung: What happens after death is so unspeakably glorious.

[1]Carl Jung Depth Psychology Facebook Group

[2]


C.G. Jung, answer to Frau N., Letters
Q: What shall we still know of this earth after death?
A: The dissolution of our time-bound form into eternity brings no loss of meaning. Rather, does the little finger now know itself to be a member of the hand.

[3]C.G. Jung Letters Vol. 1 1906-1950

Dear Frau N., 11July1944

What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.

A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.

A child, too, enters into this sublimity, and there detaches himself from this world and

his manifold individuations more quickly than the aged.

So easily does he become what you also are that he apparently vanishes.

Sooner or later all the dead become what we also are.

But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?
The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand.

Your devoted,

C.G. Jung

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/56770-1frau2bn.jpg
3. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574185363&sr=8-1

1.1.8 To confront a person with his shadow... (2023-09-07 05:05)

[1]Carl Jung Depth Psychology Facebook Group

[2]Civilization in Transition

"To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self.

Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle." Carl Jung; "Good and Evil in Analytical Psychology" (1959). In CW 10. Civilization in Transition. P.872

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/dp/0691097623/ref=sr_1_1?crid=2Q889JNMGKRLS&dchild=1&keywords=jung+volume+10&qid=1598952776&sprefix=jung+vol%2Caps%2C163&sr=8-1

1.1.9 Barbara and "The Cat" (2023-09-08 04:21)

Barbara and "The Cat"

[1]Carl Jung Depth Psychology Facebook Group

[2]The Cat, Dog and Horse Lectures, and "The Beyond"

THE CAT

The Felidae, or cat tribe, is a large family of which the domestic cat is only one branch.

Brehm’s Thierleben mentions lions, tigers, pumas, leopards, panthers, snow leopards,

jaguars, and yet more as members of the true cat family.

It may be wondered why I use an old-fashioned book like Brehm's when there are many more up-to-date books on the

subject.

No doubt if we were going to study animals purely from the biological or anatomical side, the newer books would be far better, for there would be a lot of new and valuable discoveries, but our purpose is to discover what animals mean to us psychologically, how they affect us, how we are to estimate a dog, cat, or horse when we meet them in dreams or active imagination and for this purpose Brehm remains the textbook par excellence, for he has no modern one-sided attitude but

portrays a great deal of what man projects onto animals and that is just what we need to know.

One could say that he describes animals not in modern scientific concepts, but in almost anthropomorphic terms.

He says, for instance, that certain animals are tricky, fierce, ill-tempered, humorous, or the reverse, and so on, which is, of course, an application of human terms onto an animal that is really simply itself.

A tiger is fierce or cruel when we look at it from our point of view, but from its own, it is simply obeying the law of self-preservation.

When it sees a weaker animal, it sees a providential meal and to fail to add this tidbit to its larder would be to betray the law of self-preservation.

It knows nothing of chivalry, protecting the weak and all that, so what meaning could the words fierce or cruel have from its point of view?

But these words convey something of its nature to us, for they describe how we experience a tiger.

We do not even pretend in these lectures to study animals just as they are.

Therefore, the animal's anatomy and so on are only of secondary importance to us.

These must, of course, be realized correctly; any illusions or delusions would be fatal.

For instance, it matters in a dream whether an animal belongs to a warm- or cold-blooded species, whether it has a cerebrospinal system, what its biological functioning is, and so on; but it is much more important for us to realize the

impressions each animal makes on man.

According to the Encyclopedia Britannica, the domestic cat is mainly descended from

the Egyptian cat where North African wild cats were domesticated from very ancient days; according to Brehm, already about 2000 b.c.

A late nineteenth-century naturalist, Di:. Nehring of Berlin, came to the conclusion that our domestic cat has a dual origin: Egyptian and Southeast Asian, i.e., from a Chinese, originally wild, cat which was domesticated.

Most authorities, including Brehm, seem to take Egypt as their most likely origin and admit to possible crossing with

European wild cats, but mainly on account of the color of the pads of the paws.

It seems to be most unlikely that our cats, with the possible exception of those with short, bushy tails, descend in any marked degree from tamed European wild cats.

Therefore, for the most part, they are not indigenous to our soil.

This Egyptian origin applies to the shorthaired breeds, especially the common tabby.

Long-haired Persian or Angora cats, according to the Encyclopedia Britannica, come from the "manul" cat of the deserts of central Asia.

Siamese cats do not seem certainly to originate in Siam. Barbara Hannah, Cats Dogs and Horses Lectures, Page 68-78

The perfect T-shirt doesn't
exi—
introverted
but willing
to discuss
cats.

Cat

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image...
Carl Jung

999 Done Category

Gods are personifications of unconscious contents...

Carl Jung CW 11

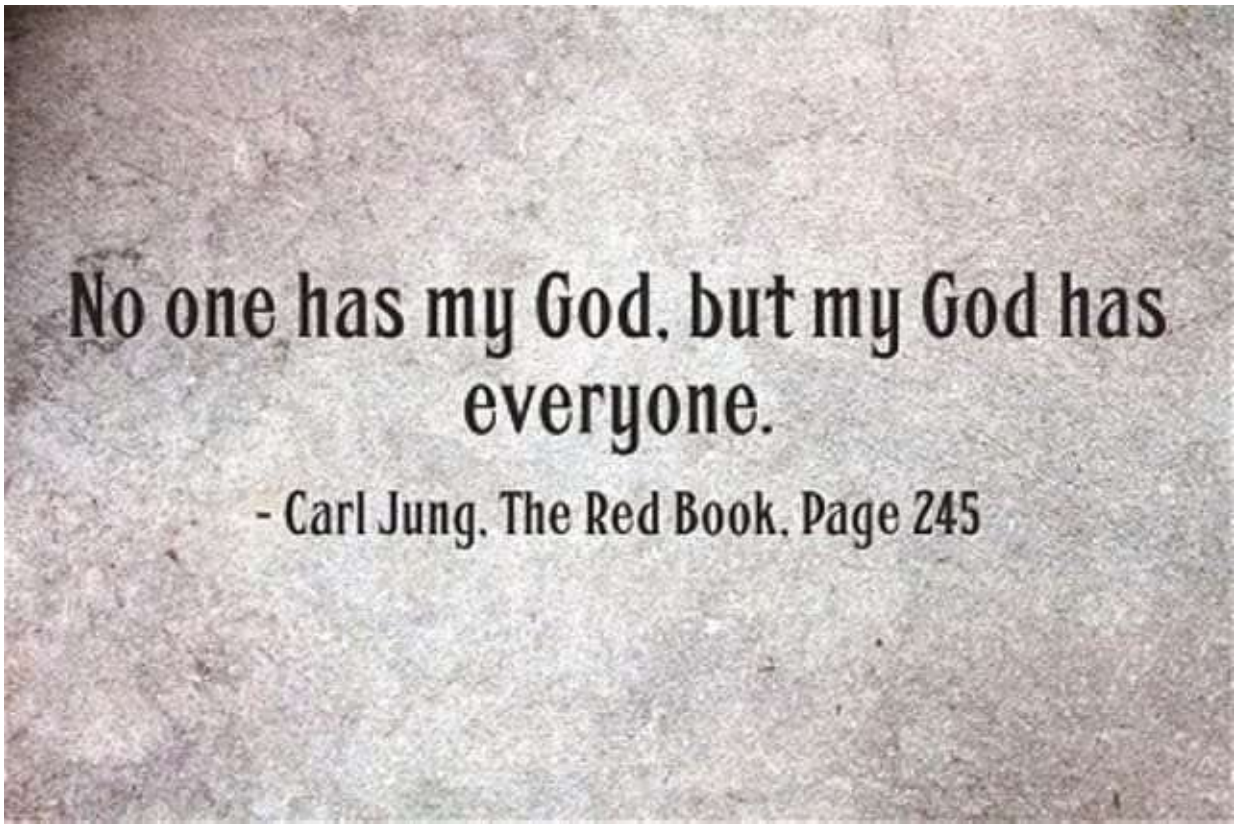
999 personifications

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2023/02/23/the-spiritual-exercises-of-ignatius-loyola-lecture-11-2-february-1940-2/

1.1.10 Carl Jung on God and a God-Image (2023-09-09 12:49)

[1]The Carl Jung Depth Psychology Facebook Group

[2]



[3]Letters Volume II

Anonymous

Dear Dr. N., 2 January 1957

Many thanks for your detailed letter, the contents of which interested me very much.

I was impressed above all by the fact that in the discussion between you and Frau X there is constant talk of "God" and of what he does or what he is.

I miss any explicit recognition of the epistemological threshold.

We cannot speak of "God" but only of a God-image which appears to us or which we

make.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material.

He appears to us as the world-moving spirit (= wind) and as the material of the world.

That is the image we create for ourselves of the prima causa.

But in reality we can say nothing at all about "God."

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself.

After this model we build our God-image.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine.

The split in this image is an unavoidable trick of consciousness for making us aware of anything at all.

But we cannot assert that this split actually exists in the objective world.

Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition.

As regards the Incarnation, the idea of God’s descent into human nature is a true mythologem.

What we can experience empirically as underlying this image is the individuation process, which gives us clear intimations of a greater "Man" than our ego.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God’s son, or God represented in the form of a man.

The greater "Man" (the self) does not become identical with the empirical man in such wise that the ego is replaced by the self.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation.

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious.

Though they can be made conscious they cannot be integrated into the ego-personality, since as archetypes they are also autonomous.

They behave like the God-image, which while objectivating itself in the world nevertheless subsists of itself in the Unus Mundus.

These are problems that cannot be discussed at all if epistemology is disregarded.

They can be tackled only if you are constantly aware of epistemological criticism, in other words, if you do not forget that absolute reality can be conceived only in psychological terms.

At the same time the psyche, or rather consciousness, introduces the prerequisites for cognition into the picture-the discrimination of particulars or qualities which are not necessarily separated in the self-subsistent world.

We distinguish an organic and an inorganic world, for example.

The one is alive, the other is dead; the one has psyche, the other not.

But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal?

It seems to me that due regard for the epistemological standpoint would make discussions with Frau X considerably easier.

With best greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 341-343.

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/e1c20-1my.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=30SS75AVXA604&dchild=1&keywords=jung+letters+volume+2&qid=1598979899&sprefix=jun

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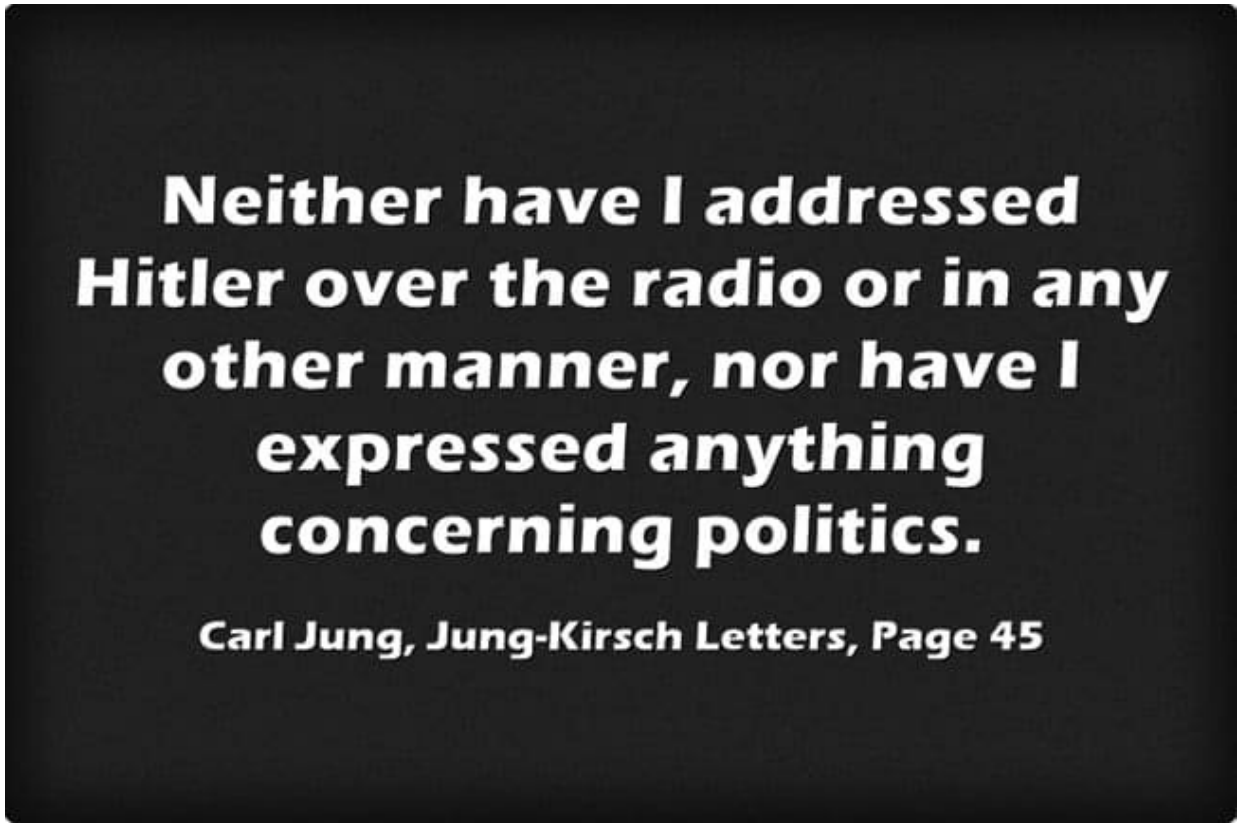
1.1.11 Carl Jung: Internal politics are to blame. (2023-09-10 03:30)

[1]Carl Jung Depth Psychology Group on Facebook


Neither have I addressed Hitler over the radio or in any other manner, nor have I expressed anything concerning politics.
Carl Jung, Jung-Kirsch Letters, Page 45

[2]Letters Volume II

To J. H. van der Hoop

Dear Colleague, 2 March 1934

As you will have seen, the last issue of Zentralblatt contains a political edict by Goring, president of the German Society.

This edict was intended for a special German issue which on my instructions was to have been signed by him alone.

To my utter amazement this edict has got into the Zentralblatt, against my express wish that the Zentralblatt should be reserved for exclusively scientific contents.

It was not within my power to forestall this regrettable event.

Internal politics are to blame.

In the present circumstances it is incredibly difficult to get a scientific project going without its

being immediately scorched by the political fire.

I certainly don't want to make either Cimbal or Goring personally responsible for this unpardonable tactical blunder, as I know that both of them are under overwhelming political pressure.

If the foreign groups do not support my efforts to maintain scientific contact with Germany, my strength alone is not sufficient to build up a counterweight to the political tidal wave that threatens to engulf everything.

Maeder has written to me that he intends to do nothing in this matter, as he is now devoting himself entirely to the Christian work of conversion in the Oxford Movement.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 146-147

Carl Jung across the web:

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=15PLT5IWXJE0C&dchild=1&keywords=jung+letters+volume+1&qid=1599031952&sprefix=jun

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1.1.12 Shadow Carried by All says Jung [1937] (2023-09-11 04:09)

Shadow Carried by All says Jung [1937]

[1]Shadow Carried by All

October 22, 1937

'Shadow' Carried by All, Says Jung'

Special to The New York Times

New Haven, Oct. 22–Dr. Carl G. Jung, Professor of Analytic Psychology at Zurich, said today in the third and last of the annual Terry lectures at Yale University that not only is there an authentic religious function in the unconscious mind, but the manifestations of it have followed the same pattern for more than 2,000 years.

Man's struggles with anti-social tendencies were vividly illustrated by Dr. Jung as suppression, a conscious moral choice, or repression, a sort of half-hearted letting go of things.

"To live with a saint," he said, "might cause an inferiority complex or even wild outburst of immorality in individuals less morally gifted. You cannot pump morality into a system where it is not indigenous, though you may spoil it.

"Unfortunately there is no doubt about the fact that man is, as a whole, less good than he imagines himself or wants to be. Every one carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one has always a chance to correct it.

Furthermore, it is constantly in contact with other interests, so that it is steadily subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. It is, moreover, liable to burst forth in a moment of unawareness. At all events, it forms an unconscious snag, blocking the most recent attempts.

"We carry our past with us, viz: the primitive and inferior man with his desires and emotions, and it is only by a considerable effort that we can detach ourselves from this burden. If it comes to a neurosis, we have invariably to deal with a considerably intensified shadow. And if such a case wants to be cured it is necessary to find a way in which man's conscious personality and his shadow can live together.

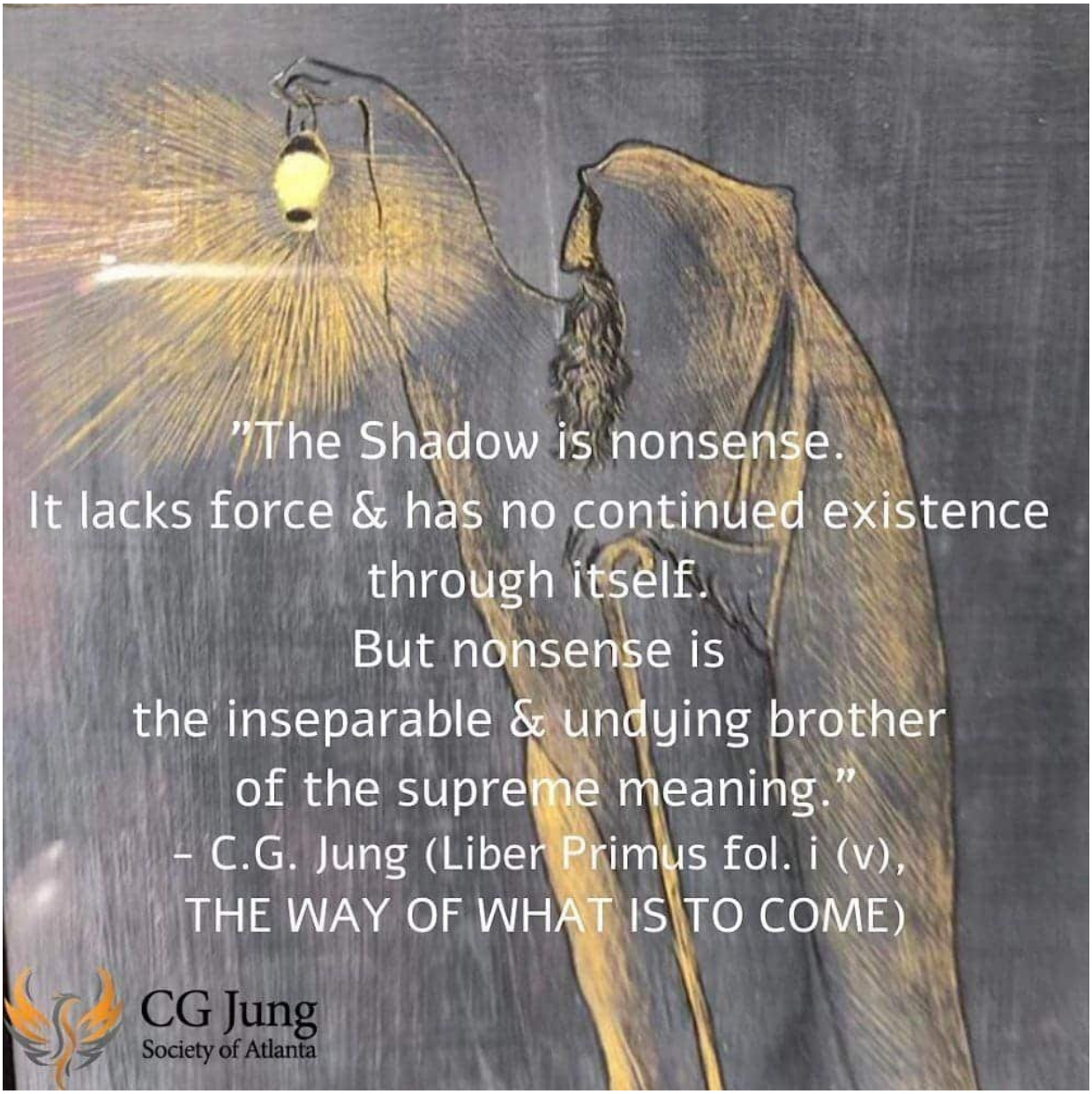
"This is a very serious problem for all those who are either themselves in such a predicament, or who have to help other people to live. A mere suppression of the shadow is just as little of a remedy as beheading against headache. To destroy a man's morality does not help either because it would kill his better self, without which even the shadow makes no sense.

"The reconciliation of these opposites is a major problem. It is natural that the more robust mentality of the fathers could not appreciate the delicacy and the merit of this subtle and, from a modern point of view, immensely practical argument. It was also dangerous, and it is still the most vital and yet the most ticklish problem of a civilization that has forgotten why man's life should be sacrificial, that means, offered up to an idea greater than man."

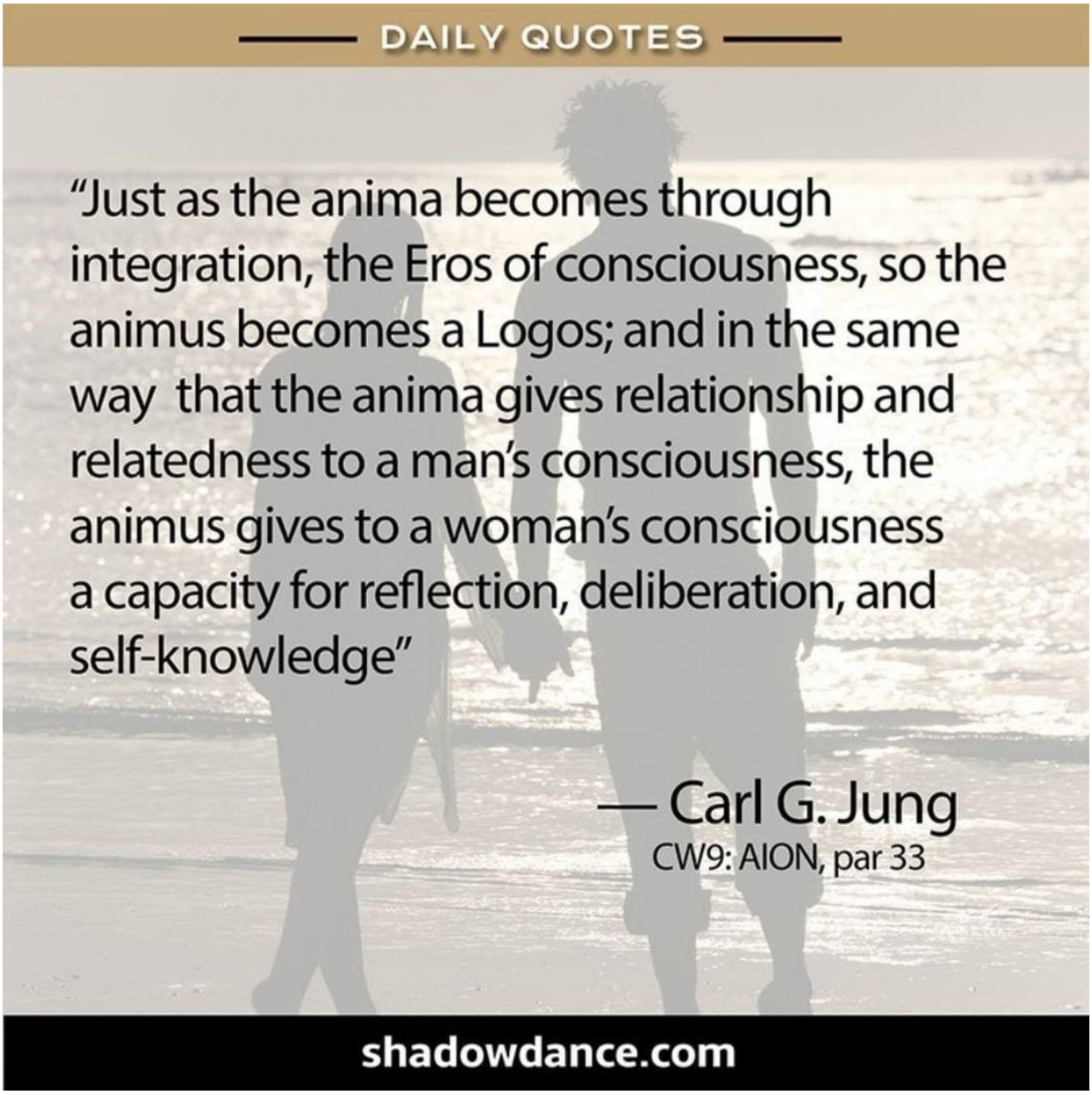
Applying the struggle to European upheavals, Dr. Jung stated that the mental effort has gone on until now there is no civilized country where the lower strata are not in a state of unrest, and that in some European nations such a condition is overtaking the upper strata, too.

"This state of affairs," he declared, "is the demonstration of our psychological program in a gigantic state. Such problems can only be solved by a general change of attitude. It begins with a change in individuals. The accumulation of such individual changes only will produce a collective solution."

[2]Carl Jung on the Shadow New York Times


”The Shadow is nonsense.
It lacks force & has no continued existence
through itself.
But nonsense is
the inseparable & undying brother
of the supreme meaning.”
– C.G. Jung (Liber Primus fol. i (v),
THE WAY OF WHAT IS TO COME)
CG Jung
Society of Atlanta

999 shadow


DAILY QUOTES
"Just as the anima becomes through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man's consciousness, the animus gives to a woman's consciousness a capacity for reflection, deliberation, and self-knowledge"
— Carl G. Jung
CW9: AION, par 33
shadowdance.com

000 shadow dance

How can I be substantial if I do not cast a shadow? I must have a dark side also, if I am to be whole...

C.G. Jung, Modern Man in Search of a Soul

165 Shadow 1

999 shadow

1. http://www.nytimes.com/books/97/09/21/reviews/jung-lecture2.html
2. http://www.nytimes.com/books/97/09/21/reviews/jung-lecture2.html

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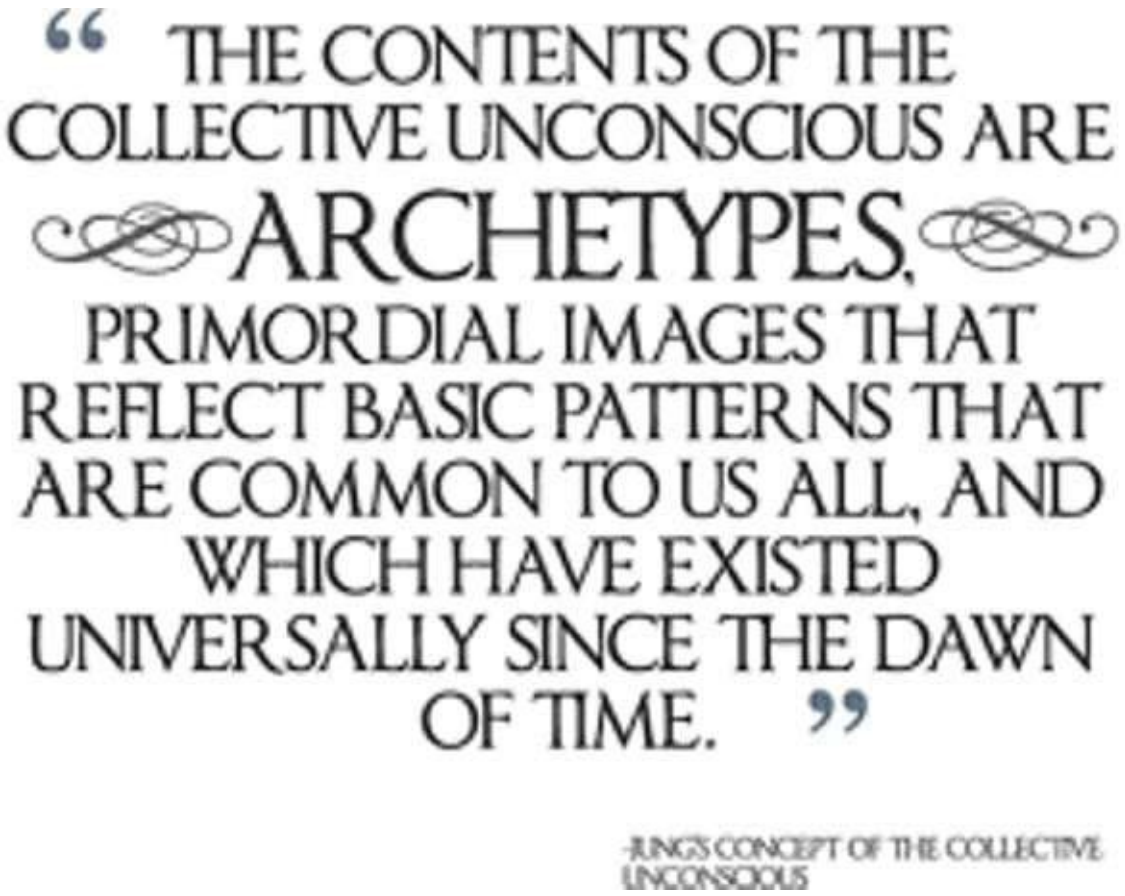
1.1.13 Carl Jung: “The archetypes have a life of their own…” (2023-09-12 04:17)

[1]Carl Jung Depth Psychology Facebook Group


“THE CONTENTS OF THE COLLECTIVE UNCONSCIOUS ARE ARCHETYPES, PRIMORDIAL IMAGES THAT REFLECT BASIC PATTERNS THAT ARE COMMON TO US ALL, AND WHICH HAVE EXISTED UNIVERSALLY SINCE THE DAWN OF TIME.”
-JUNG'S CONCEPT OF THE COLLECTIVE UNCONSCIOUS

[2]Letters Volume II

To Karl Schmid

Dear Professor Schmid, 26 January 1957

Sincerest thanks for kindly sending me your rectoral address, Neuere Aspekte der Geistesgeschichte.

I had already got some idea of its content from the report in the Neue Zurcher Zeitung, but I missed the essential details.

The complete copy of your address has now filled in all the gaps and confirmed my first impression of the very understanding way in which you have treated the social and spiritual implications of my basically medical and empirical work.

I found your differential definition of the historical and psychological approach most illuminating, and I can only agree with what you say.

I must add, however, that this applies only to a psychology which is still exclusively concerned with culture-promoting personalities and is therefore restricted to the sphere of individual phenomena.

This is an aspect of psychology which affords us the greatest insight and is at the same time the unavoidable path leading down to the deeper levels from which those biological masterpieces we call personalities are produced.

At these greater depths more general laws become discernible and more comprehensive figures stand out which eliminate the divisive factor of individual development and give psychology a homogeneity or inner coherence which raises it to the rank of a biological science.

By these deeper levels I mean the determining archetypes which are supraordinate to, or underlie, individual development and presumably are responsible for the supreme meaning of individual life.

Seen from this level, not only is psychological experience a continuum, but the psychological approach also enables us to gain some knowledge of the inner connection between historical events

The archetypes have a life of their own which extends through the centuries and gives the aeons their peculiar stamp.

Perhaps I may draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records.

The material I have presented there may serve to illustrate these remarks of mine.

May I take this opportunity to express the modest wish to make your personal acquaintance?

I would very much like to discuss these far-reaching questions with you sometime.

Thanking you again,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 344-345

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=1RD3XWNUET6XR&dchild=1&keywords=jung+letters+volume+2&qid=1599034961&sprefix=jun

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1.1.14 Carl Jung on Sigmund Freud's Psychological Type. (2023-09-13 04:28)

[1]Carl Jung Depth Psychology Group on Facebook

[2]Letters Volume II

To Ernst Hanhart

Dear Colleague, 18 February 1957

Very many thanks for kindly sending me your offprint, which I have read with great interest.

The fate of children born of incest was most interesting and instructive.

With regard to your questions, I much regret that I am no longer in a position to see you personally.

Your letter arrived at the moment of my departure.

The question of the identity of psychological and physiological types is a complicated one.

Kretschmer’s type are based primarily on somatic criteria.

My typology is based exclusively on psychological premises which can hardly coincide with physiological or somatic qualities.

Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances.

Even though assignment to a particular type may in certain cases have lifelong validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time.

Freud was just such a case.

On the basis of an accurate knowledge of his character, I consider him to have been originally an introverted feeling type with inferior thinking.

When I got to know him in 1907 this original type was already neurotically blurred.

In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character.

Freud, then as later, presented the picture of an extraverted thinker and empiricist.

His overvaluation of thinking coupled with his irresponsible manner of observation aroused my doubts as to his type.

The subjective overvaluation of his thinking is illustrated by his dictum: "This must be correct because I have thought it."

His irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified.

He relied on the veracity of his hysterical patients.

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life.

Experience shows that at such moments a feeling type switches over to thinking as the counterfunction, together with the compensatory overvaluation.

The original auxiliary function -in this case intuition-is replaced by a somewhat deficient "function du reel ."

This transformation has been described by the French as "simulation dans la charactere."

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function.

His "sense of values" showed itself in his love of precious stones, jade, malachite, etc.

He also had considerable intuition.

Yet the superficial picture he presented to the world was that of an extraverted thinker and empiricist who derived his philosophy of life from the man in the street, which is supposed to be modern.

This mutability of the psychological type makes the question of its relation to the somatic type an extremely complicated problem.

And when we take the results of personality development into account, the crude features of introversion and extraversion are also reversed.

The case of a man of 36 with a cardiac neurosis may serve as an example.

He was an obviously extraverted type, and his wife was introverted to a pathological degree.

They got a divorce.

He then married an extremely extraverted woman, lost his cardiac neurosis, and became a typical introvert with the feeling that this was his true nature.

He was a successful businessman who from humble beginnings had
worked his way to the top.

His originally introverted disposition was kept under by his hard struggle and energetic will, but had to be married in the form of an introverted wife and paid for with a cardiac neurosis.

I hope these few hints will show you why I regard the identity of somatic and psychological types, if not exactly as a question of incommensurables, then at least as a problem that at present remains completely unsolved.

With collegial regards,

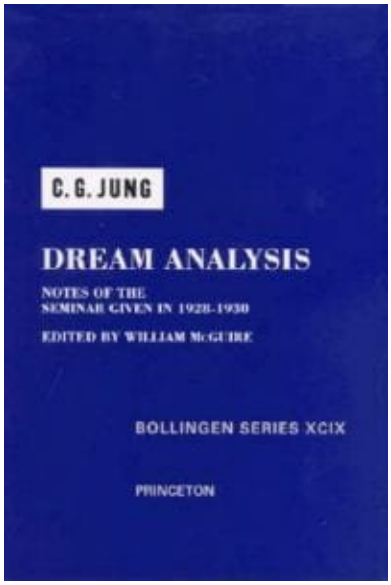
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 346-348

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/

2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=1E86PFNR32G0W&dchild=1&keywords=jung+letters+volume+2&qid=1599035538&sprefix=jun

1.1.15 Carl Jung: Sex is the power that binds everyone (2023-09-14 04:34)



[1]Dream Analysis Seminar

LECTURE II 29 January 1930

The last dream we dealt with was that great philosophical vision.

This next one is entirely different.

Dream [22]

The dream begins with the vision of a peculiar kind of machine, which the patient feels that he himself ought to control.

It seems to be for grinding something, but he doesn’t know what substance.

It is a sort of vehicle which can be driven either by horses or by motor and it is provided with a peculiar roof.

His interest is chiefly concentrated in a big cylinder, around which revolve a number of small cylinders with apparently irregular, globular surfaces.

The main cylinder is not entirely globular.

It has indentations and as the small cylinders rotate, they always fit into the indentations of the big one, and also into those of the small ones on either side,

like the action of a cog-wheel, or perhaps a ball-and-socket joint.

(We call them "Kniegelenke." In French it is "rotule.")

He says that he is at once aware that the machine is not working well; something does not function as it should.

So he tries to move each cylinder by itself, to turn each one so that the main globular surface is visible on top.

Then he calls a mechanic, and explains to him, speaking French, that he has changed the position of the rotules of these cylinders and that now the machine will function better.

Associations: Concerning the machine, he says that it seems to be a device for grinding something and that it is to him a sort of metaphor. It is the treadmill of daily routine work, and he adds that this is actual because at that moment his analysis was interrupted by a business trip to a distant country. His business still requires a certain amount of attention, and it is his duty to look after it. He says that he is, in a way, in the relation to his former business as he is in relation to this machine. The business is like a machine which works, but occasionally does not work, and then he must take over the control. So quite obviously the main aspect of the dream is a sort of metaphor which expresses his business, and the language is more or less taken from his business preoccupations.

Then he says that the peculiar arrangement of the cylinders makes him think of a sort of division of time, that time is the same, consisting of a series of units which are all linked up together, but each differing from the others, as days, hours, years, etc. The main part would be the year, and all the little irregularities would be the days, which are long or short or have other different qualities.

Then he says that the irregularities remind him of how teeth behave. When a tooth is pulled out, the teeth opposite have a tendency to fill out the gap. Obviously he means the fitting into these indentations. Now the mechanic. He says that in spite of the fact that there is already a mechanic busy at that machine, he himself tries to get it into working condition. He speaks French with the mechanic, which is not astonishing because, particularly in his business, he speaks as much French as German or more.

He calls the cylinders rotules. In reality it makes little difference whether one speaks of a cogwheel or a rotule, but to him it made a difference, so much so that he mentioned it in his associations. That is the whole dream, a very difficult one. Those who heard the dream before might have a point of view. Where is the link?

Mrs. Fierz: The link is in the end of the last dream. I think there is an analogy between each man working at his own stripe and the fact that the dreamer himself is putting the machine in order.

Dr. Jung: Yes, that is one link.

And his business occupation is a perfectly conscious thing to him, so we can safely assume that his dream has taken the language of that business, according to the old adage that the dog dreams of a bone and the fishes of water.

What is another link?

Mrs. Crowley: The time element is in both dreams.

Dr. Jung: Yes, here we find the time element again in his associations that the irregularities of the small cylinders symbolize the months, days, etc., revolving around the year.

Is there another analogy?

Mrs. Sigg: We have had several dreams of machines and we know that there is a gap in his life. His sexual problem is not solved. The fact of his sex being out of order is the nucleus round which he revolves through all his dreams.

Dr. Jung: Yes, the last dream of a machine was the one where the motor went wrong, where the magneto exploded. In that also is the idea of revolving around a central nucleus.

Before that there was the steamroller dream, also grinding.

It was grinding gravel into the road, and it also was provided with a roof over the engine.

It was making the road, moreover, which turned out to be the mandala design, as the ground plan of this one would be if one imagines it complete.

It would be the flower-mandala motif, like this: So there is again the identity between his own life and time.

I did not stress that analogy to the patient. In practical analysis one is concerned with immediate things, so I only hinted at it.

It seemed more important for him at that time to get his own machine into working order.

He is a very practical man, and his interest in philosophy was a side issue, a sort of pastime.

That is the reason why the unconscious insists again on this , because it is necessary for him to see that peculiar identity of life and time and energy.

When a dream emphasizes a motif, one must go back and pay attention to it.

Of course, there are certain motifs, certain thoughts, that are so profound and far reaching that one can talk for months and not come to the end.

Psychological identity is one of those ideas, and it is better that we go into it.

Mrs. Sigg: It seems natural that the machine cannot work as long as it is only thought of as being a physical mechanism. The dream seems to say that he is a child of his time to dream of his life as a machine, but in reality it is more like a flower, which is organic in its arrangement.

Dr. Jung: There is, of course, the idea of the irrational in it, though it is a machine, and it is sure that this man looks on life in too rationalistic a way.

The dream calls his attention to the fact that life is by no means rational and symmetrical, it is very complicated and irregular.

That is surely a point he would overlook because he always tried to arrange his life according to certain principles and not according to irrational facts.

Therefore his machine is again and again out of order, and he has to return to it.

But this is a side-light, and we must go again to the general situation.

You see, this dream came after a great vision, which suddenly opened his eyes to the real size of his problem.

He never suspected that his dreams would lead him as far as that.

Practically nobody realizes that one has to climb to a very high standpoint in order to see the full extension of the psychological problem.

We all start with the idea that psychology is one small aspect of life.

One even thinks in derogatory terms of it as "nothing but," only this or that, but when one follows up the royal road of dreams, one after a while discovers that the problem of human psychology is by no means small.

One is impressed by the fact that the unconscious of man is a sort of mirror of great things.

It mirrors the totality of the world-a world of reflex images.

Looked at from the standpoint of the conscious, this world is the reality and that the reflex.

But the reflex is just as living and real, just as big and complicated.

There is even the standpoint that the external world is a reflex of the unconscious.

It is only the Western minority who believe that this is the reality, and that other the mirage, the world of images.

While the whole East, the majority, think the only reality lies in those images, and what we say in reality is just a sort of degenerate phantasmagoria which they call the veil of Maya.

That is Plato’s idea-that the original things are hidden, and the realities of our own conscious life are only imitations of the real thing.

So mankind is split in its judgment about the final point of view to take in these matters, and Western consciousness insists on looking at the unconscious products as merely

mirror images.

But if we study the dreams we see that the unconscious conveys its own right, it conveys the idea that that side of reality is not to be neglected.

Otherwise everything goes wrong, and we have all sorts of neuroses which we cannot account for.

Apparently one is living in a perfectly rational world, and then it is practically wiped out by one mood that comes up from the unconscious.

It is there, and there are absolutely no means of removing it.

Even the philosopher who explains it away as "nothing but" might have a neurosis and suicidal fantasies like anybody else.

Now our dreamer, as I said, was at that time still very much under the influence of his rationalism.

That is an egocentric point of view-because I believe, I think, things have to behave according to this law.

If a stone should defy the laws of gravity and suddenly begin to rise, the police would be called because a stone had broken the law, and everybody seeing it would be sent to the lunatic asylum.

Look at the physicists when it was discovered that the atoms didn’t behave according to rule.

The whole learned crowd was so upset that every idea of matter dissolved.

Evidently when a certain degree of smallness has been reached there are no laws.

Human experience is only three months old, and when it is six months old it may be that the stone will rise instead of fall.

The recognition of the essential irrationality of the universe hasn’t yet filtered through into our Western Weltanschauung.

We are still convinced that things are going according to rationalistic rules.

Therefore this dream again insists upon the thought that is contained in that great vision of the river.

The unconscious says to him that whatever he does is illusion, that it is all the play of that great river and his life is but one wave on the surface of it.

He may think that he is changing those stripes, but his life means nothing.

That is the Eastern point of view, where the magnitude of man is instantly dissolved.

He might feel as if he were the whole ocean, but of course he is as little the ocean as one grain of sand is the whole of the Sahara.

Such a vision is apt to annihilate human life to such an extent that one just gives up.

Anybody believing that as the ultimate truth would as himself what was the use of attempting anything.

One would suddenly feel manipulated by greater forces and think it was simply useless to struggle, that it was all perfectly futile.

This is the reason of the Eastern quietism.

The life of the Great One is all that matters, it does not matter whether I am alive or dead.

And that leads almost to a state of semi-consciousness.

Nirvana is being in non-being, or non-being i;, being, a paradoxical state in which consciousness of self is absolutely extinguished, assimilated in the Great One.

But now the same unconscious, in its unprejudiced natural functioning, leads the dreamer right back to his own life, choosing images in the terms of his daily life, bringing him back to his particular task.

It shows him that his machine is not in order and that he should be busy on it.

The two dreams are inconsistent, yet this one is full of allusions to the former, which it seems to contradict.

What was the main theme is now somewhat in a corner, as a more or less irrelevant detail; it is now merely contained in his associations that details of the machine are related to divisions of time.

From this we conclude that the Eastern standpoint is no more an absolute truth than the Western.

Our individual life is not an illusion, it also is valid.

And there you have the enormous conflict between the two Weltanschauungen, the two great aspects of our own psychology.

So in this dream he is taken away from the mood of the world vision.

It is as if the unconscious had reached a culminating point in that great picture and then dropped him to the level of his most personal problem.

One often finds that in dreams-a sudden leap from the heights into the greatest individual misery, perhaps, as if it said, here is a vision a law of life, and, by the way, your machine is out of order.

This is the counterpoint in dreams.

After the most general theme, one suddenly hears the individual note as a sort of contrast.

And since even the unconscious recognizes the necessity of the individual standpoint, brings it in with the same insistence as the general motif, gives it the same value and dignity, that we may therefore assume, I should say that the smallest thing is just as important as the greatest thing.

There would be no Sahara without the grain of sand, and the molecule of water is absolutely indispensable for the ocean.

The individual man is indispensable to the existence of the cosmos, and when we return to the ridiculous shortcomings of his personal life, it is just as interesting a problem as when we are led up to those heights from which we catch glimpses of the full extension of universal life.

Now, you remember that the machine has played a role in former dreams. What conclusions did we reach then?

Dr. Baynes: It is concerned with sexuality.

Dr. Jung: Yes, a mechanism in dreams means a mechanism.

And we speak of a mechanism in man when it functions automatically, in a mechanical law-abiding way, when after this comes that.

One knows exactly how it will take place.

It is a perfectly reliable and regular connection of facts, which of course is what one finds in the realm of automatic processes, of instincts.

One would not find it in the realm of will.

Yet sexuality is not only a machine.

It is connected with many processes of the conscious mind, which are directed by free will, as we call it. Things are far more complicated.

We would never be able to explain the functions of the human mind as mechanisms alone.

Apparently in this case, however, it is the mechanical part, the organic part, which is out of order.

Now that former dream, by expressing sexuality through the symbol of the road-making

machine, gives it a certain meaning which we should not fail to see.

The making of the road formed the mandala pattern, which meant that the road of sex is the road of fate, the road of the completion of the individual.

So we could say that without that mechanism we would not be in the clutch of fate.

As a matter of fact, if man were liberated from the compulsion of sexuality, he would not be fastened to the earth, he would be always free, like a bird on the wing.

He never would be limited to any definite fate, because he would escape any obligation.

Sex is the power that binds everyone, and therefore it is the most important and the most dreaded thing.

The neurotic tries to escape it because he wants to escape a fate which doesn't agree with his childish wishes or his egotism.

The dream, by choosing the symbol of the steamroller, conveys the idea of a Juggernaut, a tremendous weight, an inexorable crushing thing which rolls over man and grinds him flat.

In this machine something is out of order.

In his sexuality this man is not right.

There is something which upsets him, and in fact he is lacking in his relation with his wife.

There you would all agree with him in assuming that such a thing should not be, but be careful in drawing such conclusions.

One can say of nothing that it is right or wrong. How can one judge?

The average truth is that if a certain woman marries a certain man there is a sex relation between them, but there might be something stronger than the power of sexuality bringing them together for entirely different ends.

We must allow for such things, because they really happen, and when one treats those cases one learns an extraordinary tolerance for the manifold ways of fate.

People who have to live a certain fate get neurotic if you hinder them from living it, even if it is appalling nonsense in relation to statistical truth.

It is truth that sometimes the water runs uphill.

It may be wrong from the rational point of view, yet such a thing will happen and we must submit.

We see that these things have a certain purpose, for we have really no standpoint from which we could hinder them.

They contribute to the fullness of life, and life must be lived.

One must not try to teach a tiger to eat apples.

A tiger is a tiger only when he eats flesh; a vegetarian tiger is perfect nonsense.

In this case, however, the lack of relationship with his wife is evidently disturbing, for from the beginning his dreams have pointed out that there was something wrong.

The point is brought up again and again and for one reason.

This man has philosophical interests and is inclined to make them a refuge into which he withdraws to shield himself from this most painful problem.

At first he tried occultism and theosophy, and then he hoped I would have discovered some palace of ice where he could hide from this uncanny thing.

After the heights of the last dream, where naturally he would have been only too glad to stay, the dream puts him down into his own reality.

In the magneto dream, the mechanic had to repair the motor and he himself remained passive.

But this time the dream says he must manipulate the machine himself.

The mechanic is again the doctor from the conscious standpoint, but this dream shows me up as a quantite negligeable.

When people have not only the necessity but the ability to help themselves, they are quite apt to put the analyst into insignificant roles.

But that is not to be taken as enabling the patient to step over the analyst.

The conscious standpoint must be very carefully studied.

Suppose somebody with megalomania comes along, thinking I am a funny chap who is giving him a good time for a while, and then he dreams that I am an ordinary barber or a tailor. In this case it would have an entirely different meaning.

To him I would say, "Your Highness, I am your most obedient servant and only too glad to tie your shoes," and by that he will learn where his mistake lies.

Or a woman patient might dream of me as a concierge, whom she tips as she goes out.

In consequence I am something beyond the Pope, God himself, to her conscious mind.

The concierge is presented in compensation for an enormous overrating.

So there is no absolute rule in interpreting a dream, it is always relative to the patient’s psychology.

It depends on the conscious point of view; one must know what the dream is trying to compensate.

In the former dream he took me as the master mechanic, while in this one he is a step farther on; before he has even noticed the mechanic he finds that he can put the machine into order himself.

So I am completely depotentiated.

This would be a wish-fulfillment, if you like-what we call in German "Zukunftsmusik" for the dream impresses him with the role that he might play but which he is not yet playing.

It is obvious that the unconscious has the tendency to make me the quantite negligeable and to make him the important man who understands machinery.

That is a great step forward because it helps him to realize his own activity and to rely on his own judgment and his own skill.

lt shows that the unconscious is so far in its development that it enables him to take over a responsible role, and we may assume that if this development continues, he will be able to take
the solution of his problem into his own hands.

When he first came to me he wanted to be told what to do, he wanted a prescription.

If it turned out to be the right one he would make a god of me,

but the next time he blundered, he would say, "Why have you given me such bad advice?"

It is either a failure or I am a god.

Therefore I face him with my utter ignorance and refuse to give him a prescription.

I impress him with the fact that it must be worked out.

Consciously he doesn’t know a solution, he says there is none.

But there are no insoluble problems.

His own unconscious is the great river, and if he can only get into that river the problem will be solved somehow.

Sometimes it does not solve itself with the agreement of the conscious, sometimes a problem knocks one flat and the river rolls over one.

That is also a solution, though naturally one dislikes it.

If he trusts his rational mind only, the river will surely roll over him. It is in a way reasonable to take a modest place and try to work it out with me.

But now, in the development of his analysis it dawns upon him that he must take the whole problem into his own hands, and he has a certain confidence that he can do something with it.

He feels a profound willingness to tackle it in the artistic way in which an expert would handle it-not impulsively, like a Negro who hits the motor to punish it, but wisely, like an expert.

So this is what he is doing in fixing those cylinders.

It is very difficult to elucidate this symbolism, especially the peculiar connection with time.

But if one can express psychological facts in terms of days, months, years, etc., one can say that these units mean psychological constituents, parts of the great river, and then one understands this peculiar arrangement.

Such a mandala would be a sort of map or ground plan of the structure of the psyche or self, the expression of what man is as a psychical entity.

The East would understand it in this way.

The main body or the virtual centre would express the self, and the parts around it would be constituents of the self, as the months or the days are the constituents of the year.

There is an analogy in the early Christian idea that Christ’s body was the Church year; each year repeats the events in the life of Christ.

As Christ has twelve disciples constituting his body, so the year is constituted of twelve months, and so the zodiacal serpent is constituted by twelve zodiacal signs, and this is said to be the Christ again, because he himself said, "I am the vine, ye are the branches. "

The vine and the branches are indispensable to each other, and so the Church minus the twelve apostles is nonexistent, as the year without the twelve months would be nonexistent.

So man is like the year with its twelve months and so many weeks and days and hours.

He has, let us say, four seasons, four constituents, like the four gates of consciousness in the East and the four functions which I have discriminated.

Again and again we find this system of four turning up.

The typical mandala in Buddhism always contains the square, the so-called courtyard of the monastery, with the four gates of consciousness, portrayed by the colours red, blue, yellow, and green.

And that is what I see every day when my patients begin to draw.

The number of constituents can be increased to any amount, usually it is four, or it may be twelve or twenty-four, but it is always an equal number.

One is quite safe in assuming that something is wrong when a mandala has only three corners.

That would mean that one function was quite lacking.

I saw such a mandala drawing once, made by a man who was in fact almost entirely without the function of sensation.

The quadratura circuli was the problem of the Middle Ages, the problem of psychological completeness.

And this idea of the mandala expressing the totality of the human being and the right position in the universe, is the fundamental idea underlying the motif of the machine.

It is the central fact, the underlying pattern, and it can be nothing else.

Therefore the steamroller, which makes the road, reproduces this pattern.

Now, these constituents of the personality-which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral souls-these constituents don’t always fit.

They may be irregular, perhaps, on account of some inner friction.

But through the development of life, in the course of years, these constituents ought to function in such a way that there will be in the end a complete synthesis, the integration of human personality.

So many neurotic conditions are due at the beginning to certain incongruities, temporary tendencies that simply won’t blend; fire and water won’t come together, and upon that split the whole neurosis is based.

The neurosis has the purpose of hiding or bridging over that gap.

Analysis has the task of filling it up by a peculiar experience, which might be the cement for fire and water and hold the two resisting things together.

The difficulties in life are nearly always based upon such fissures or incompatibilities, and it seems as if the purpose of psychological life was to let them function together till the irregularities have rubbed off, like the irregularities in the facets of the cog-wheel, so that in

the end all the incongruities shall adapt themselves in a smooth functioning.

Our dreamer is trying to do this; his constituents obviously do not work together.

Where have we met this idea before?

Answer: The chicken dream.

Dr. Jung: Yes, one chicken always ran away, One constituent has an evasive tendency and tries to escape.

There is ample reason in his case for such an evasive element, for this is a typical example of the inferior function.

The inferior function is not a welcome fact.

You agree to the superior function and you admit the auxiliary function to help the superior one, but if there is something in you which won't fit in your machine, which causes you trouble all the time, you naturally help that thing to run away.

Your machine then apparently functions all right, but from time to time there is a crash and you are upset and that is of course the neurotic condition.

The neurotic condition means a state where one is functionally, chronically interfered with.

A little wheel has gone loose in his head, we say in German, or perhaps it has only slipped a cog.

He uses the word "rotule," which etymologically is perfectly correct.

It comes from a Latin word meaning "little wheel," but it is the French technical term for this kind of articulation.

A constituent of his personality does not function with the others.

It should come in somewhere, so now he is giving every cog-wheel such a position that the main surface will show; he is mending the trouble, apparently.

What is the meaning of that?

Dr. Deady: A differentiation in consciousness of the elements of personality.

Dr. Jung: Yes, he has apparently done the right thing.

I would myself say that the sex question was not really the fundamental trouble, but the dream says that it will function much better.

It is, in a way, a disappointing dream, we would naturally expect something more startling.

Nothing at all and yet it begins to function.

Mrs. Sigg: He puts the functions in the order of their greatest differentiation.

Dr. Jung: Yes, he tries to arrange these constituents in such a way that they show their most differentiated surfaces.

He takes them at their main value.

Dr. Deady: He arranges them simply so that each cylinder shows.

Dr. Jung: Exactly.

He establishes a consciousness which is aware of the main value of the constituents of his personality.

Merely a change in consciousness.

It looks like nothing, but it is the most important thing. It is like balancing the accounts in a big business.

Before, he was constantly deceived by irregularities, he never had the right idea.

Now he will know that each constituent has such and such an importance and give it due consideration.

What is disturbing him will now come in under its own name.

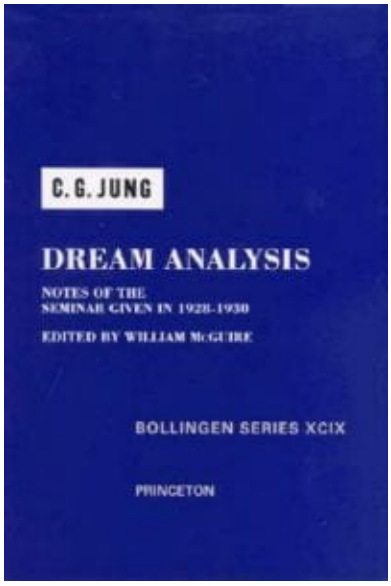
That is a guarantee of a relative smoothness of functioning.

He will function much better in future. Carl Jung, Dream Analysis Seminar, Pages 444-455

1. https://www.amazon.com/Seminar-Dream-Analysis-C-G-Seminars/dp/0691098964/ref=sr_1_1?crid=2ANYDJC7STH61&dchild=1&keywords=jung+dream+analysis+seminars&qid=159903

1.1.16 Carl Jung - Mandala meaning “image.” (2023-09-15 04:53)

Carl Jung - Mandala meaning “image.”



[1]Dream Analysis Seminar

LECTURE III 5 February 1930

[In answer to a question by Mrs. Sawyer concerning the interpretation of the figure of the mechanic in the dream of the exploded magneto, and in the last dream of the grinding machine, such an animated discussion followed during the first part of the seminar and the notes taken were so confused that only the following fragment could be reported properly.

The subject was taken up again and clarified in the beginning of the next seminar.

In connection with the statement that the repair of the motor was delegated to an unconscious figure, this example was given as an illustration of the independent nature of an autonomous complex.]

Dr. Jung: We find it exceedingly difficult to realize that there are autonomous factors within us which actually do things.

One can see that objectively in cases of somnambulism, where people, quite unconscious, get up in the night and accomplish certain things, discovering in the morning that it has all been done as if by brownies.

I had an uncle to whom it happened.

He was a rather well known expert court-accountant, and he had to clear up a tremendous case of fraudulent manipulation.

He was unable to clarify a most important item, until once, at about three in the morning, his wife saw him get up and go into his study without dressing.

He sat working at his desk for about half an hour and she noticed when he came back that he had a staring look, his eyes wide open and glassy, and realized that he was in a somnambulistic condition.

In the morning he felt low and heavy and complained that he could not find that damned mistake and would have to look for it again.

Of course he was amazed to find that he had written in his sleep a long statement clearing up the whole case.

There were even some quite astonishing details, such as a hole in the paper, which showed the figures underneath.

His conscious did not see it but the unconscious corrected it; it was the automatic function which decided the case.

That would here be the mechanic.

It is a daily occurrence in analysis, that I say to my patients, "I don't know what the answer is, but we shall see what the unconscious has to say about it," and then the next dream brings a most amazing solution, as if I had submitted the whole thing to a higher supreme authority.

Dr. Deady: How far is that interpretation of the mechanic dependent on the man's conscious attitude? When you first spoke of the magneto dream I think you gave it a characterological interpretation.

Dr. Jung: Naturally it is a requirement that one knows the character of the dreamer.

Dreams have no general meaning, one cannot translate them as one can a text.

They are compensatory to a particular conscious and unconscious situation in a particular individual.

Mrs. Sawyer's difficulty is really a great theoretical stumbling block.

You see, originally Freud said that when you dream of your father, it is your father, or when you dream of Mrs. So-and-So, it is Mrs. So-and-So.

I remember very well discussing this with him, when I said that one had better call it an image of the father.

One cannot assume when one dreams of a person that it really is that person; that image may be entirely symbolical.

For instance, when a patient dreams of me as the Pope or Jesus Christ or the waiter in his restaurant, I know I am not all that.

That simple fact forced me to use the term "image." Freud has now adopted that idea.

It is obvious that the people one dreams about refer more or less to real people, so when one dreams of somebody with whom one is in close relationship, one is fairly safe in assuming that it means that particular object.

But there are restrictions.

For instance, if a wife dreams of her husband photographically as he is, I would assume that she had really dreamt of her husband.

But suppose she dreams in a roundabout way, a close analogy, yet he is not quite her husband, what is one to do in this case, which is fairly common?

The unconscious has a tendency to say, "Not exactly."

Certain traits appear which do not belong to the husband, peculiarities which belong to the wife perhaps, and then the image of the husband is ornamented with these projections.

Or it might be that these qualities undeniably belong to him, but she has brought them out by her behaviour and is quite unconscious of the fact.

It is important to learn to make these distinctions.

In this case of the mechanic the patient dreams of a figure who is not even symbolically connected with him, nor is he an odd chauffeur or garage man whom he might have encountered.

And he is utterly unlike myself.

The only analogy is that he is an expert at motors and I am an expert at psychic motors; that is the only bridge, so the dreamer grabs at that, he thinks it must be Dr. Jung because he is repairing the motor.

But it is all-important that this man learns how to repair it himself, and it would defeat one’s ends to teach him that it is I who figure in this dream.

The greatest wisdom an analyst can have is to disappear and let the patient think he is doing nothing at all.

Dr. Baynes: There was one point in the dream which I think is liable to lead to confusion, and that was the different meaning which could be attributed to expressions in English.

A mechanical thing is something which repeats itself, as for instance, a gramophone, whereas the principle of a machine has the connotation of continuity of energy.

Yet in the dream this machine has very much the character of a new kind of invention, or new kind of idea, so that some sort of transferring process seems to be implied.

Dr. Jung: Another bewildering detail-that it might give the impression of a new inven-

tion used to transfer energy.

That is true and not true. If we keep strictly to what the dream says, then it is not a new invention, but a kind of grinding contrivance.

Moreover, this dream is associated with the two former dreams of machines, and there is nothing new about them either, so we really have to start with the assumption that the unconscious is choosing a· motif more or less well known.

But, on the other side, this machine serves a purpose which is very mysterious.

The purpose of the steamroller was obviously the making of a road.

The purpose of the automobile was to transfer him somewhere, to get him into a different situation. Now, this machine has no such purpose.

Why should he be grinding something?

He says it is grinding something and it should function properly, but he is vague.

So its significance is mysterious; one is left guessing.

In the first dream, the steamroller, we have the indication that it was associated with the function of sex, energy in a sexual form.

In the second dream it had to do with the heart, energy in the form of feeling, and we had sufficient reason to assume that it ref erred to the absolutely organized part of the sexual function.

In French we say the partie superieure and the partie inferieure des fonctions.

The partie inferieure is the well organized part of an action.

For instance, when one is learning to ride a bicycle, at first one learns to balance consciously and then it becomes automatic, but if one thinks about it, one falls off.

That is the partie inferieure which functions perfectly by itself so long as it is not interfered with.

Like swallowing-if one tries consciously to swallow, one can’t, and that is typical of the inferior part of any function.

The well-organized automatic part goes perfectly if one doesn’t disturb it with untimely attentions.

But Janet1 is perfectly right in saying that disturbances in the parties superieures are always psychogenic in origin.

Take the function of eating.

Anybody can eat, animals can eat, there is no difficulty whatever about it, it is a complete mechanism.

But to eat under certain circumstances, to react properly at a diplomatic dinner, let us say, where one must listen to the speeches and the ladies on either side while one eats the wing of a pheasant, to do that is not easy at all.

Now, we cannot assume that there is something organically wrong with this patient, organically he is all right.

But it is possible to get organically wrong from psychogenetic disturbances; an apparatus may get rusty.

One might choose not to drink water perhaps, and then one would get organically wrong; an organic disturbance would be caused by the psychic connection, there would be a disturbance in the parties superieures.

There are many functional diseases like that which result in real physical illness.

For instance, if anybody remains in a certain resistant mood too long, it is quite possible that the effect will be so bad that the person may have an angina, or his stomach may not function properly, he may acquire God knows what.

If he is apprehensive all the time, if on account of certain assumptions he does not breathe properly, he may destroy his own machine, he may have tuberculosis.

With the decrease of immunity the antitoxic factors disappear and he becomes perfectly defenceless.

So in this case one could easily imagine that our patient gets out of order somehow from psychological reasons.

People who get wrong psychologically are often health fanatics.

They are always seeking the right food and the right drinks, they don’t smoke and they don’t drink wine, they need a lot of salts and are drug-store fiends.

Always some new scheme and never very healthy.

It is a fact that the sinner generally feels better than the righteous one, for the weeds always thrive better than the wheat.

All virtuous people complain about that.

Those people who take such care of themselves have always a tendency to become morbid.

That amazing energy for drinking a certain water, for instance, comes from a continuous fear which is in them, and that is the fear of death.

It is because something in them says, "For God’s sake don’t let me die because I have

not lived."

This man has a bit of that health mania, and the fact is a symptom of something not being right.

He also is afraid of death because he hasn't lived, or it is as if he said: I must die if you don't allow me to live.

He doesn't look unhealthy, but it is easy to imagine that something might go wrong-if not with him, perhaps his wife or children will suffer.

It is often the case that the health mania is extended to the children, the poor worms are sometimes made extremely ill through the fears of their parents.

The idea that something is going wrong in his body is rather confirmed by this dream, because the mechanism refers to the physiological mechanism: his sexuality, which does not function, and, naturally, that can cause a certain disturbance.

This is especially true of a man, in whom sex is far more impulsive and stronger than in a woman, it must force its way through or there is trouble.

For a woman sex may remain quiescent for a long time, she may even go through all sorts of sexual experiences and not have the faintest idea of it.

For instance, I saw a Russian girl-a coquette - in a Paris hotel and I made a record of her experiences.

She had over fifty lovers, but only out of curiosity, she was always frigid.

But once a man came along who produced a sexual feeling in her.

She was astonished and said, "Oh, is that it!"

She then married him and became a respectable little bourgeoise.

She had talked sex and she had read it, the vilest stuff one could imagine, she lived a life that was completely foul and did not know what she did.

It was like oil and water.

There are many women who continue in that unconsciousness, which shows that in woman sex has not the piercing quality that it has in man.

If this man had not felt that something was getting organically wrong in his body, he wouldn't be disturbed, and there would be no motive for bothering about his life.

He could be a wonderful theosophist, for instance, if it were not for that boring little instinctive devil that keeps on nagging-that inexorable thing.

One might say to him, "Thank heaven that you had that great vision, but here is the im-

mediate truth and it is necessary for you to face that problem; for how can that light be luminous if you don’t function
right?" He must force his nose to the grindstone.

Whereas formerly in his dreams, in his psychological development, the magneto mechanic had to do it, now he himself must take an active and responsible part in the shaping of his destiny.

This really was the first dream in which I got a glimmer of hope that this man would tackle his own problem, that he would develop perhaps such a love of fate that he would pull his courage together and take the wheel into his own hands, because it means just that.

Hitherto he has thought, as every man and woman think: well, I married and my wife is here to take care of it, I can’t bother.

The man expects it of the woman and the woman expects it of the man.

If it doesn’t go, they complain that something wrong has been done and blame somebody else, the wife’s mother or some other member of the family; nobody thinks of the necessity of having to take the wheel into one’s own hands.

Such an efficient man knows how to steer in his professional life, but in his personal life he collapses completely; just as a woman can steer the part of her life that has to do with etiquette and social matters, but when it comes to an important situation in the world, she collapses and delegates it to her husband or to somebody else.

Now the great necessity of this man’s life becomes evident to him, and he tackles the job, which means that in a more or less remote future he will choose that path of life which will settle his sexual
problem. He can follow no principles.

He must follow his individual choice, his individual fate, and that cannot be foreseen.

If he asked me, "How do you think I can ever get out of this dilemma?"

I could only say, "If you put yourself right, you can be sure that everything will go right; that is my conviction."

Thus far the problem is, what shall he do with his sex?

Very simple and very complete.

But we have seen in former dreams that the steamroller produced the design of the mandala and that when we make a drawing of the working of this machine, we arrive at practically the same result.
This gives an entirely new situation.

The mandala is a circular symbol which no one would associate with sex.

Some of the new members have asked that the mandala should be discussed further, so I will repeat here that it is a universal symbol in the East, where they are considered to be exceedingly important.

In the West it is found only when "heretics" make use of it. (Mandala is properly a neuter noun, mandalam meaning "image.")

It is used for the transformation of energy, as in certain rituals the yantra is used, also for the transformation of energy.

Yantra simply means a figure, an image of the god, or of something belonging to the god, like an icon.

Hindus in the Shiva or Vishnu cult form images of the god every day-little clay images.

And they make a dish of fibre or of palm leaves to use for the ritual morning meal of the god, and then throw it away because the god has used it. It is to remind you that in your innermost self you are that god, he is within.

That you are alone is only an illusion.

When you produce that image, you are through contemplation transformed for a moment into a god, and so purified, and your health power increased.

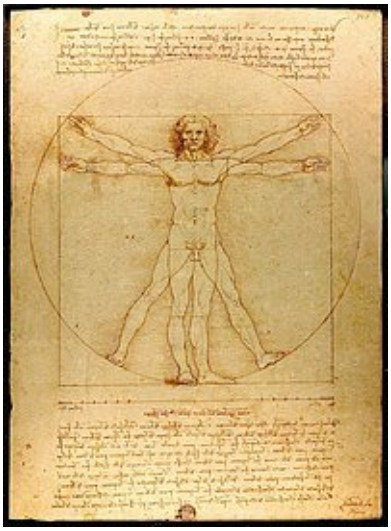
You are in the great river.

Certain temples have the form of typical mandalas, like the famous temple of Borobudur in Java, which is a circle in a square. Carl Jung, Dream Analysis Seminar, Pages 456-462

1. https://www.amazon.com/Seminar-Dream-Analysis-C-G-Seminars/dp/0691098964/ref=sr_1_1?crid=3NCORJSCGKW0E&dchild=1&keywords=jung+dream+analysis+seminars&qid=159903

1.1.17 Carl Jung: Philemon Seventh Sermon (2023-09-16 04:57)

Carl Jung: Philemon Seventh Sermon

[1] 

[2]Red Book

And Philemon stepped before me, and began to speak (and this is the seventh sermon to the dead):

"Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.

"At immeasurable distance a lonely star stands in the zenith. "This is the one God of this one man, this is his world, his Pleroma, his divinity.

"In this world, man is Abraxas, the creator and destroyer of his own world.

"This star is the God and the goal of man. This is his lone guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world
shines resplendently.

"To this one God man shall pray. Prayer increases the light of the star, it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.

"When the greater world turns cold, the star shines. "Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle of Abraxas.

"Man here, God there.

"Weakness and nothingness here, eternally creative power there.

"Here nothing but darkness and clammy cold there total sun."

But when Philemon had finished, the dead remained silent. Heaviness fell from them, and they ascended like smoke above the shepherd's fire, who watches over his flock by night. But I turned to Philemon and said, "Illustrious one, you teach that man is a gateway? A gateway through which the procession of the Gods passes? Through which the stream of life flows? Through which the entire future streams into the endlessness of the past?"

Philemon answered, saying, "These dead believed in the transformation and development of man. They were convinced of human nothingness and transitoriness. Nothing was clearer to them than this, and yet they knew that man even creates its Gods, and so they knew that the Gods were of no use. Therefore they had to learn what they did not know, that man is a gateway through which crowds the train of the Gods and the coming and passing of all times. He does not do it, does not create it, does not suffer it, since he is the being, the sole being, since he is the moment of the world, the eternal moment. Whoever recognizes this stops being flame; he becomes smoke and ashes. He lasts and his transitoriness is over. He has become someone who is.

You dreamed of the flame, as if it were life. But life is duration, the flame dies away. I carried that over, I saved it from the fire. That is the son of the fire flower. You saw that in me, I myself am of the eternal fire of light. But I am the one who saved it for you, the black and golden seed and its blue starlight. You eternal being-what is length and brevity? What is the moment and eternal duration? You, being, are eternal in each moment. What is time? Time is the fire that flares up, consumes, and dies down. I saved being from time, redeeming it from the fires of time and the darkness of time, from Gods and devils."

But I said to him, "Illustrious one, when will you give me the dark and golden treasure and its blue starlight?"

Philemon replied, "When you have surrendered everything that wants to burn to the holy flame."

And as Philemon spoke these words, a dark form with golden eyes approached me from the shadows of the night. I was startled and cried, ”Are you an enemy? Who are you? Where do you come from? I have never seen you before! Speak, what do you want?"

The dark one answered, saying, "I come from afar. I come from the east and follow the shining fire that precedes me, Philemon. I am not your enemy, I am a stranger to you. My skin is dark and my eyes shine golden."

"What do you bring?" I asked fearfully.

"I bring abstinence-abstinence from human joy and suffering. Compassion leads to alienation. Pity, but no compassion-pity for the world and a will held in check toward the other. Pity remains misunderstood, therefore it works. Far from longing, know no fear. Far from love, love the whole."

I looked at him fearfully and said, "Why are you as dark as the earth of the fields and as black as iron? I'm afraid of you; such pain, what have you done to me?"

"You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease."

"You bring grief and despair," I answered, "I wanted to be among men."

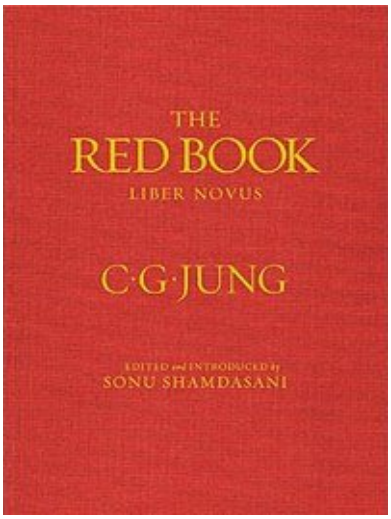
But he said, "You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your stellar nature begins."

"You are cruel," I sighed.

"The simple is cruel, it does not unite with the manifold."

With these words the mysterious dark one vanished. But Philemon regarded me with a serious and questioning look.

"Did you take a proper look at him, my son?" he said, "you will be hearing from him. But come now, so that I can fulfill what the dark one prophesied for you." Carl Jung, The Red Book, Scrutinies, Pages 352-355.

[3] 

1. http://upload.wikimedia.org/wikipedia/commons/thumb/2/22/Da_Vinci_Vitruve_Luc_Viatour.jpg/200px-Da_Vinci_Vitruve_Luc_Viatour.jpg
2. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_1?crid=1VJJ9RE05Y4QL&dchild=1&keywords=jung+red+book&qid=1599037487&sprefix=jung+red%2Cap
3. http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg

1.1.18 Carl Jung on Dali’s Genius. (2023-09-17 05:38)

[1]Carl Jung Depth Psychology Group on Facebook

[2]

[3]Letters Volume II

To Frances G. Wickes

Dear Mrs. Wickes, 14 December 1956

I am sorry to hear that you have been laid up for a long time.

Age is indeed a pleasure with a double face.

The decreasing of physical forces is a problem one is not quite adjusted to, and one only painfully learns to settle down to an ever-increasing restriction.

I got the picture you sent me and I thank you very much for it.

It is indeed very interesting and not at all orthodox, since the figure of the Anthropos is rising from the water and the earth and denotes its corporeality by the definitely fleshly aspect of the upper part of the body.

It is also noteworthy that the head is cut off by the frame.

Thus the emphasis is on the body.

It is, though, quite understandable as the spiritus Mercurialis, the Anthropos of the alchemists.

This spirit adds the chthonic reality of the creation to a purely spiritual conception in a way that would shake the very foundations of our medieval Christianity if people only would think about what they do.

The picture could have been painted by someone who knew about the secret developments in our unconscious mind in the last 1000 years.

Dali’s genius translates the spiritual background of the concrete symbol of transmutation into visibility.

This also explains the somewhat shocking and unorthodox representation of Christ as the blond Hero Thank you very much for sending me this tell-tale picture.

It is quite on the line.

Hoping your condition, whatever it is, will improve and that you will enjoy better health in the coming New Year, I remain,

Yours cordially,

C.G. Jung

P.S. I a m reasonably well and I complain only of the increasing unreliability of my memory. Carl Jung, Letters Vol. II, Pages 338-341

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/c8316-1dali.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=23ULDCWNGXMCD&dchild=1&keywords=jung+letters+volume+2&qid=1599039592&sprefix=jun

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1.1.19 Carl Jung: I have finished painting the ceiling in Bollingen... (2023-09-18 03:32)

[1]Carl Jung Depth Psychology Facebook Group

[2]

[3]Letters Volume II

Dear Aniela, 18 March 1957

Here too the weather has been indescribably beautiful, and this has most effectively prevented me from writing letters, but instead I have finished painting the ceiling in Bollingen and done more work on my inscription and-last but not least-rebricked the rivulets to prevent seepage and cooked some good meals and found and bought an excellent wine.

All this has rested me and cured me of various vexations. But I won’t speak of that.

Thank heavens I have no idea how great is the disorder or order of my correspondence.

My memory has the most astonishing holes in it, so that I often catch myself forgetting not only what I have done but more especially what I have not done.

It is therefore with a sigh of relief that I see from your letter that, what with the good weather and the necessary rest, you are gradually recuperating and hold out prospects of returning to Kusnacht.

I have just got back from the timelessness of Bollingen and found your letter and the very interesting article by Nowacki!

It is of great importance.

But I must give it a thorough thinking over.

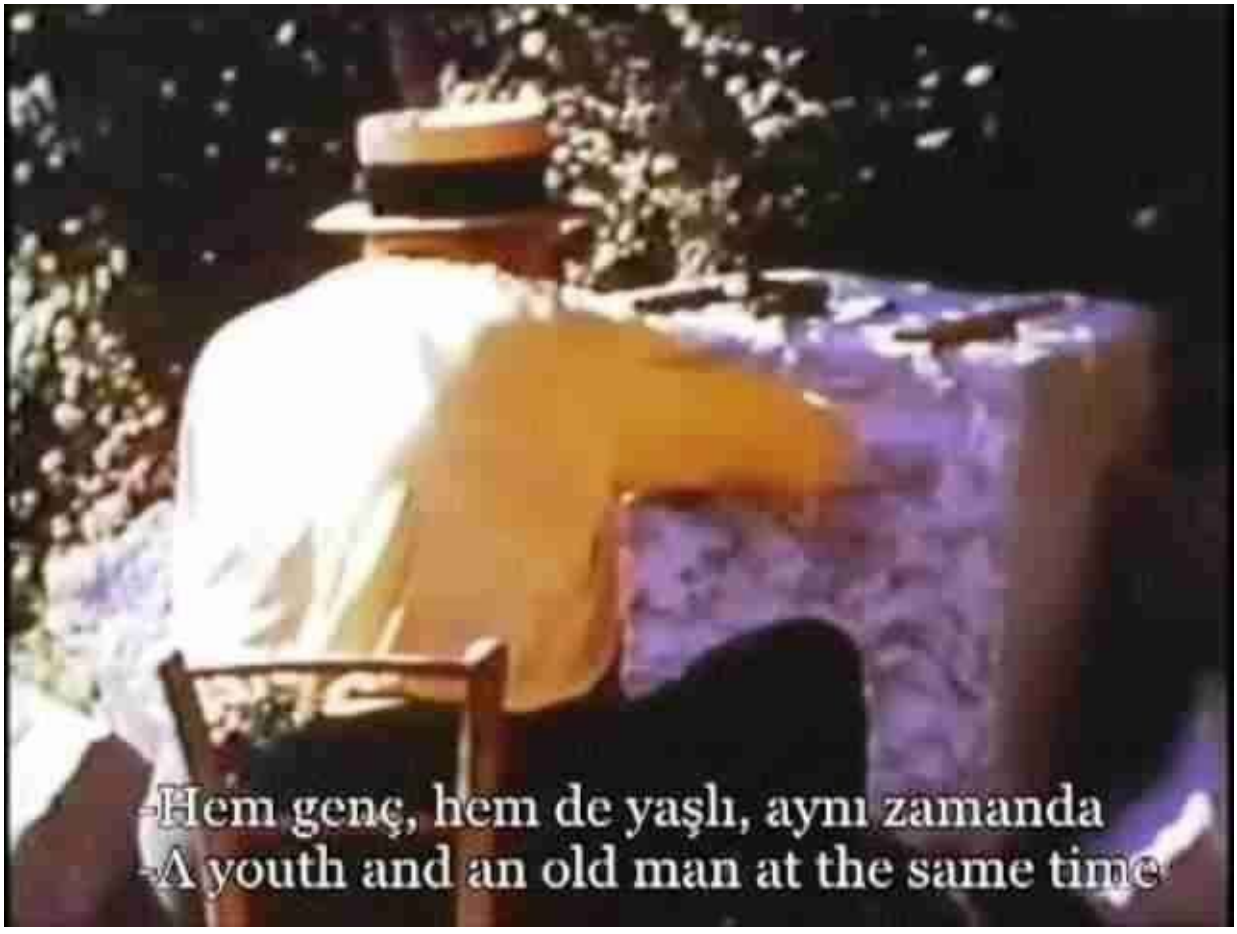
I must stop now and say goodbye till Friday (hopefully).

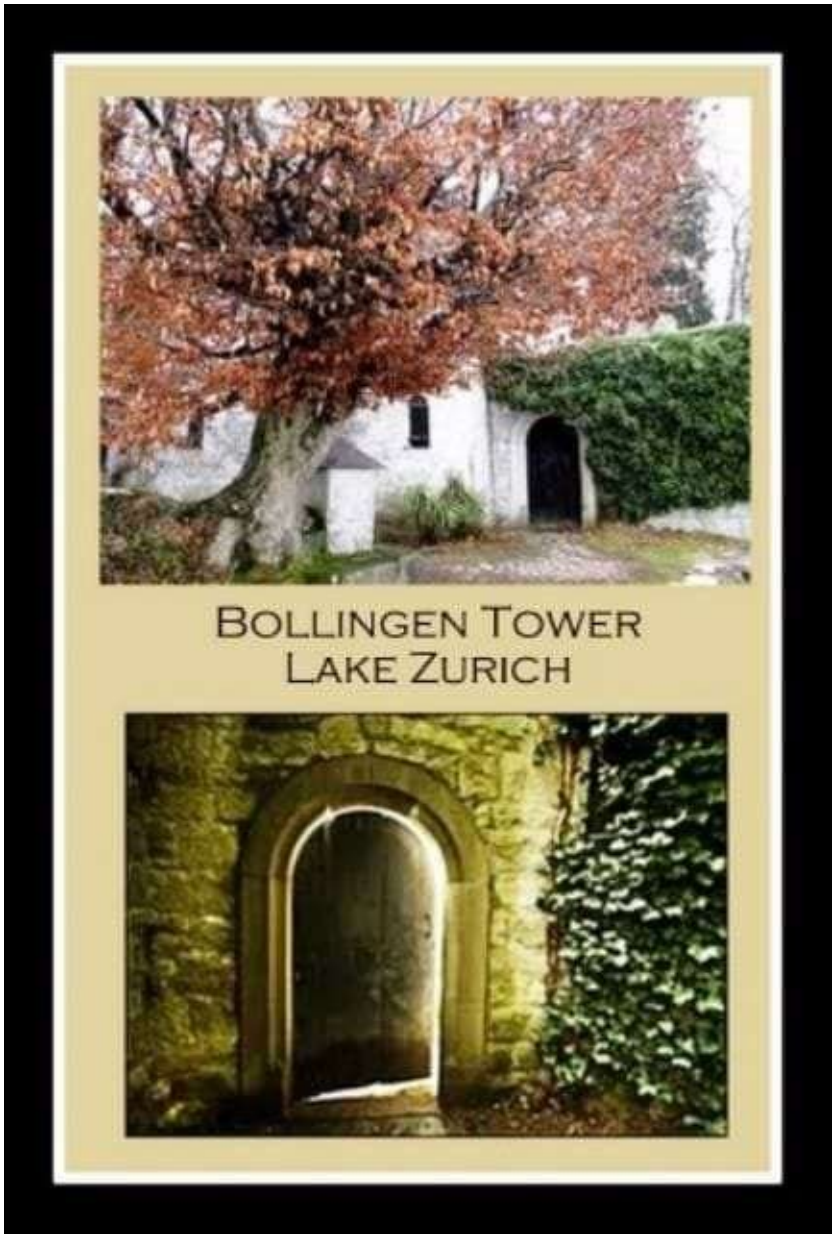
Go on enjoying the spring in Tessin: here the weather has changed.

With cordial greetings and best wishes,

Yours, C.G. Carl Jung, Letters Vol. II, Page 351.

D.B
9.8.08


-Hem genç, hem de yaşlı, aynı zamanda
-A youth and an old man at the same time


BOLLINGEN TOWER
LAKE ZURICH

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/eca5f-1bollingen.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=2ESS4RJ29ZZDJ&dchild=1&keywords=jung+letters+volume+2&qid=1599119691&sprefix=jun

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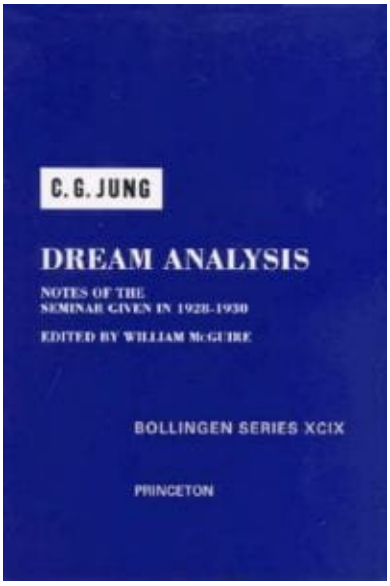
1.1.20 Carl Jung: The Buddhist idea of liberation (2023-09-19 03:56)

[1]Carl Jung Depth Psychology Facebook Group



[2]Dream Analysis Seminar

LECTURE IV 12 February 1930

Before we continue I want to go back for a moment to our famous mechanic.

As you have probably noticed there are some doubts still.

The great difficulty naturally is the paradoxical explanation one has to give in such a case.

We are always concerned with two sides in dealing with such a symbol, namely, the conscious standpoint of the dreamer and the standpoint of the unconscious.

Then there is another difficulty which I have spoken of several times, and that is the method of interpretation which Freud has followed, that the dream symbol is a more or less concrete facade which is a sort of cheat, something which tries to lead you astray, and which therefore has to be destroyed in order to find out the real meaning of the dream.

That point of view is in everybody.

We are all acquainted with it, and it forms a prejudice which I am always having to fight against. It forces me to say that the dream is not a facade, it is a fact.

It is like an animal-what is the name of that curious animal in Australia? The duckbill?

Miss Ordway: The duckbill platypus.

Dr. Jung: Yes, that’s it.

Well, that animal is not a duck, nor a mole, nor yet a rabbit; moreover it has a marsupial pouch.

It is a most monstrous mixture of elements, a thing which should not be.

If somebody dreamt of such a thing, the analyst might say, "'But there ain't no such bird,' it is surely a most damnable thing, a mistake of nature that must be destroyed, there simply is no such animal, so you cannot have dreamed it."

But there is such an animal.

One cannot say that it is a mistake.

Among primitives, when a woman brings forth a monster, a child with three legs or two heads, they kill it right away; it is dangerous and should not be allowed to live; they are always afraid of anything abnormal.

So the abnormal paradoxical surface of the dream has led Freud to formulate the idea that it was merely a facade for something rational and understandable and that therefore he had to tear it down.

This is the prejudice we have to labour against.

But I hold that when nature made that hell of a duckbill, she really meant to produce that thing.

It is really in existence and is as little a mistake as a man or an elephant.

It has been born, and the dream with all its paradoxes and unexpectedness is a fact too, so one has to take it as it is, and when it speaks of the mechanic, that man is really meant to be the mechanic.

I never thought that he would become such a famous fellow!

We are having to spend more time on him than if he were a well-known historical character.

The dream says it is that unknown mechanic, but as long as I am actually repairing his machine, naturally I am also the one who is doing it.

The dreamer, the conscious point of view, says that the man who is repairing the magneto is Dr. Jung, yet the dream says the unknown mechanic is
not Dr. Jung.

A paradox, I grant you.

One can hold a certain conviction in the conscious while the unconscious holds a completely opposite conviction which is equally true.

As one can think to oneself, "I am all right, I am a fine sort of fellow," whilst the unconscious is saying that I am a perfect swine.

Well now, my chief opponent in last week's discussion, Mrs. Baynes, has acquired the great merit of having worked out a definite statement with which I agree.

She says: "In the former dream where the magneto explodes, the conscious says the mechanic is the doctor but the unconscious says the. Mechanic is the unknown man.

In this dream of the grinding machine, the conscious standpoint remains the same, but the attitude of the unconscious has shifted.

The unconscious now says, 'Although a mechanic is present it is you (the dreamer) who are taking the place of him as an expert; it is you who are mending the machine.'

Thus the dream shows the doctor up as a negligible quantity, and for the dreamer, this marks a distinct progress."

The dreamer is naturally disconcerted that his most appreciated doctor should be so depreciated, that he should have made him into a porter or a chauffeur or a waiter whom he tips, for instance. Freud would say, "Ah, a resistance! You represent me as a waiter."

But that is wrong.

It is a mistake to take it like that, for you then kill the perfectly legitimate attempt of the patient's unconscious to liberate himself from the yoke of the analyst, who, whether he wants it or not, takes the place of God and is expected to perform miracles and to heal him.

The patient should learn that there is another mechanic within him who will eventually be himself, even if the doctor is still mending his machine.

It is still a conviction separated from the dreamer, but in time will become himself when he has acquired the capacity.

Now I think this should be clear, and we will continue.

You remember I began to talk to you last week about the significance of the Eastern mandala.

The different forms of the Eastern mandalas are dogmatically fixed, varying according to the different religious standpoints.

The mandala plays a great role in the Tantric and the Buddhist religious systems in India, but there are innumerable sects, and it is sometimes very hard, even for a connoisseur, to make out the particular differences.

One group with an especially dogmatic and definite creed is the so-called Tibetan or Lamaistic Buddhism, and I shall bring you next week a mandala
from that sect.

The outer circle is usually a sort of fringe of fire, symbolizing the fire of desire, or concupiscentia.

The concept of St. Augustine and of the Christian church, describing the arch sin, or the fundamental quality on which sin is built, as the desirousness
of man, is exactly like the Buddhist conception-that all the senses are aflame, that the whole world is surrounded by the fringe of desirousness.

Then comes the black circle, which often contains little golden thunderbolts, symbols of continuous energy; this is a magic circle which denotes, "I contract my energy,

I hold myself in, so that I do not burn up in the flames of desire."

Then comes the gazelle garden, the lovely garden of the courtesans, in which the Buddha taught and where there are beautiful plants and birds and flowers.

There is also a circle of petals before you enter the garden; they are the petals of the lotus on which the Buddha was standing when
he appeared and announced the law.

And inside the garden is the courtyard of the monastery temple or the "pagoda," and there are the four gates.

Then you must realize that it is not only a flat thing, but is also thought of as having body, relief, so there is a sort of higher terrace.

In the book that we published together, Wilhelm speaks of the "Terrace of Life."

The temple of Borobudur is built according to that scheme, and also the old Mexican or Mayan ternples, which rise from the ground in pyramidal form by steps at the different levels.

There is a very ancient one at Sakkara, in Egypt, which is on raised terraces, and probably expresses more or less the same idea.

We have no texts that give a sufficiently clear interpretation of their symbolic meaning.

The only access we have to such symbolism is in China.

Now, upon that terrace of our mandala is a central circle, again raised above the level of the courtyard, which is filled with symbols of emanation or contraction, thunderbolts of bilateral extension called diamond wedges.

And within is the innermost circle, in the centre of which is again the diamond wedge.

That symbol had originally a yonic and phallic significance.

For instance, in our day,this is a very obscene gesture which an Eastern cocotte makes to attract a man; it means sexual intercourse.

And it meant in Babylonia the worship of the god; priests made that gesture to the idol

or to the Tree of Life.

The thumb has a phallic meaning, so the gesture would mean life.

And those of you who heard our discussion of the cross symbolism will remember that the disc of the sun, with the cross in the centre, had also the meaning of life.

Holding the ankh to the god meant, "I bestow life upon the god"; or the gods held the sign before the king, meaning that they bestowed life on the king.

So that sign means generative power, because generative or creative power is only manifested where man is the victim.

He offers himself to the gods as an instrument, and whatever he is creating, the will of the god is superior to his own desire, despite the fact that he identifies himself with the god and thinks he is the hell of a fellow to create such a thing.

You see, this symbol meaning life, right and left, above and below, is checked in itself.

One finds it everywhere, meaning life emanating from the centre and going towards the centre, systole and diastole.

It is like the movement of breathing and suggests the rites of Hatha Yoga; the rhythmic performance of breathing is part of the Yoga ritual and can be compared to the vacuol in the amoeba.

Therefore the central place to which the four directions in space converge is called the germinal vesicle; it is the field where extraversion and
introversion are symbolized.

Extraversion means going out through the gates of the courtyard.

The inside square is divided like this: and each of the triangles is characterized by a different colour and represents particular philosophical conceptions.

Red is in the north below, the cardinal points of the horizon being all reversed: A most interesting book, the Bardo Thodol, or the Tibetan Book of the Dead, has been translated recently by an American named Evans-Wentz.

There the coloured triangles are explained, and one can identify them with the four functions as we know them is in our Western psychology, the basis of our consciousness, the four qualities of our orientation in space, and therefore identical with the cardinal points of the horizon.

One leaves the gates through the different functions or habitual attitudes.

The man who leaves through the south gate will live in the southern world, and the man who goes out through the gate of thinking will live in the thought world.

But when they return, the functions do not matter; only as long as they are outside are the functions important.

When he enters the courtyard of the monastery, he approaches the place where all the functions meet; in the very centre he goes into the void where there is nothing.

We cannot say it is unconsciousness, it is a consciousness that is not.

We come here to the famous Buddhist paradox, the non-existent existence, the being which is non-being, or the consciousness that is absolutely void.

That idea of the void of consciousness is explained in the book which I published with Wilhelm.

It is really, as the Buddhists always try to explain, not an empty consciousness as we would understand emptiness, but a consciousness that is not dominated by its contents.

These contents attack our consciousness with the fire of desire and we become possessed by them.

The Buddhist idea of liberation is that we should not be devoured by them, we should rather be their masters; therefore one has to empty the conscious, as it were, of those overpowering contents.

Or if anything is there, it should be like fishes in a pond; they are not masters of the pond, they are simply contents and so they cannot rule it.

The pond is the very reason for their existence, it is the vessel which contains them, they don't contain the pond-though there are always fishes suffering from megalomania, who think that they contain the pond, that they are able to drink all the water and have it in their own inflated bellies.

So that consciousness of the inner circle, that void, is perhaps better described as a vast unconsciousness, holding so many contents that there is nothing there because nothing matters.

That is the nearest approach I can give you to the idea of Nirvana: positive non-being or non-existent existence.

Now, that paradoxical thunderbolt in the centre of the mandala I have been describing symbolizes a supreme state of revelation, a state of potential or latent energy.

Everything is possible, but it is still, as before the dawn of the world; everything in suspense, yet the next moment there will be a world.

This expresses the most gigantic feeling of a god, a Demiourgos that exists before anything exists; or of a god who suffers from a tremendous headache and hopes to be delivered soon.

For I suppose he must have suffered terribly when he was in this state of pregnancy.

That is not my · invention, there are old esoteric ideas that God was very lonely, bored beyond words, and the desire was simply unspeakable to have someone who would be not himself.

And that was the origin of the world: he had a terrible headache and wanted to get rid of it.

We really have all been in the same psychological condition, so we can feel at those moments that we are exactly like the Creator with a creative headache.

This gives you a general idea of the Eastern mandala, and while I have been explaining this symbolism, you may have been thinking that it had some likeness to what we ourselves feel or experience.

That is perfectly true.

As a matter of fact, productions of similar structure are quite naturally made by many patients when they get to problems that are beyond the personal.

There comes a certain moment or climax in any analysis when, at least for a time, the personal simply collapses, it no longer matters, and where something impersonal forces its way in, which is felt to be far more important, even against the will and purpose of the individual.

And then these symbols appear.

I learned about the Eastern mandalas after I had become conscious of our Western ones.

When I first saw one I thought, now what is this?-for it seemed to be just what I had seen with my patients.

Then I went deeper into the study of them and found the most amazing parallelism.

Of course, the Western mandala has no dogmatic form yet, because it is completely individual; it is still as if played with.

The Eastern form is a ready-made machine into which one puts oneself to be transformed, but the European drawing is not ready-made, it has still to be made, it is a most individual expression and anyone
making such a thing has the feeling that he is producing something which is entirely himself.

He believes it to be an individual variation or fantasy, not assuming that it could be of any general importance.

So the Western mandala, being a means of self-expression, functions entirely differently from the Eastern way.

It is not a finished temple in which there is a definite ritual, it is only an attempt.

There is no ritual and no priesthood.

It is as if many people were trying to build temples.

That is the way these things come into existence.

The Eastern stupas were once individual attempts, and so were the pyramids.

Some king had a fantasy, or it was a high priest, or anybody who was in power and could afford to build such an enormous thing.

There is always the individual attempt on the primitive level also; they build their ghost-houses according to their own plans.

Nobody has yet felt the urge to produce a Terrace of Life in the West, to buy a piece of ground and build a mandala, instead or drawing it and bringing it to me in an analytic hour.

A fellow with plenty of time and money might say, "Why, I will build that!" and there would be a peculiar monument which might become a national monument later on, simply because it expressed something which was of the greatest importance.

If people take to it, it will remain; that truth will be convincing because it appeals to the general imagination.

The great audience hall built by Akbar was also a mandala, a most individual expression of that particular man, and it became extolled as a historic monument because it was built on generally convincing lines.

That is the way such things come to pass.

With us, as I say, they are in the making, but I shouldn’t wonder if something came out of it, it is possible.

Out of these Western mandalas something will be created when one understands that it expresses something at the same time artistic and fundamental.

Dr. Draper: Will you explain what appears to me at the moment rather paradoxical, that the primitive people of whom you were just speaking are collective in their reactions, and yet at the same time more individual than we are?

Dr. Jung: Yes, that is a paradox, I grant you.

They are more individual and less so. They are like animals.

A complete thing, unhampered, simply what it is, identical with the laws of their species.

That is my idea of the complete individual, not perfect, but individual. Complete in their virtues and in their vices.

Fulfilling the meaning of the species, utterly collective, and at the same time individual.

I say that you cannot be a really collective being without being completely individual, because only when you are humbly the thing that nature intended you to be, fulfilling decently the experiment nature is trying to make, only then are you a decent member of society.

Not society with a capital letter, you might well be a holy terror to that society.

Now I want to show you how the mandala enters in our dream. Are there any questions?

Mrs. Baynes: I would like to know if it is possible for the Western mind to get into that interior circle without falling into the Christian Saint psychology – that is making a lust of renouncing lust.

Dr. Jung: Yes, it is quite dangerous to talk about Eastern psychology, because we Westerners are so imitative, particularly about things we don't understand.

We try at once to ape the thing, assuming that we are thus getting it.

We would like to transport Western psychology into Eastern form, but that would be a tremendous mistake.

It would be the same mistake the missionaries make with the Negroes. Christianity is the religion of a highly civilized people, it is not expressive of primitive people.

The missionaries spoil the native religion completely, and they themselves get spoiled.

That is what happens when Western people identify with the East. It is really regrettable, a complete failure.

They do it in order to escape their own problems, it is nothing but a cheat, a lie.

That thing in the East is no lie, it is very sacred, but it is not for someone coming from a Western city, with that Western life in him.

The East reaches the Inner Court by a ritual which is collectively valid; there it is real life, but for the Westerner it is simply lying.

He does not come from the life which that thing in the East presupposes, namely, a man who is low and also perhaps noble, a man who is perfectly acquainted with his vices as well as his virtues.

Along comes a pale Westerner, very respectable, and enters the gates to be still more respectable.

But he makes use of it only in order to increase his specific lie, and the result is that such people are perfectly empty.

They walk about with glassy eyes, dead, every scrap of imagination gone, completely sterilized.

They use that ritual to remove themselves from life. In the East they use it to increase life, life spent luxuriantly, like the jungle; all that is guarded and fathers intensity.

The Westerner uses the very same means to mutilate his life still more.

His left hand is already cut off and then he cuts off his right hand as well, so that instead of completing his experience, he completes his ignorance.

Quietism has a meaning in the East, because if one is not quiet one goes to pieces; if one worries one goes mad.

We live on time. Their watch is eternity.

To ignore, time is useless and fruitless for us; we live in the actual moment, and if we ignore it we mutilate ourselves still more.

Much of what goes on in Eastern rituals is hushed up.

For instance, in certain Tantric systems, at the crowning moment when the initiant has entered the central place on the Terrace of Life, he performs a ritual cohabitation with a woman.

That fact is not known, or it is just whispered.

Westerners think the centre is a great void.

Only when a man is capable of thinking of that act as a sacred nuptial can he understand the East. Christianity originally ended in the circus, wild animals in the arena and death.

It is the idea of totality which is the necessary ingredient, not an artificial two-dimensional being.

So it is absolute nonsense when Western people try to get into such a shape.

They simply cannot do it.

But what the unconscious is surely trying to bring about is the building up of that temple, which means that it has a tendency to create the idea of the totality of man.

That idea will get stronger and stronger as we get more oriented in our moral values- the more we learn that there is nothing very bad without a bit of good, and nothing very good without a bit of bad.

We shall be improved by that truth, by that relativity, and get a little of the attitude of the Eastern man, who was always close to the earth and never dreamed of being absolutely superior to the laws of nature.

They worshipped the laws of nature.

You can see that in every Indian, in their worship of the phallus.

They know it is a phallus, and the sterile woman brings offerings to it, often a little polished stone like an ash tray and in it an oblong stone.

It is an olive mill to press out oil, a fertility symbol. One can see it in the streets and buy it, and there are huge representations of it in the temples.

In Roman times no woman was in the least genee to wear a phallic symbol as a brooch. Even in the early Middle Ages they used phallic amulets.

It is only lately that it became indecent and completely hushed up. Now these things are discussed quite openly again, but that leads into a sort of disorientation of our morality.

If you read about the conditions prevailing in certain countries now, especially the condition of the young people, and their point of view, you get an idea of what we are up against in our times.

One understands why the unconscious is trying to bring up a new stability, a new order.

To return to the bearing of all this on the dream, we had come to the peculiar fact that the machines were connected with the mandala.

The first machine made a road which very clearly amounted to a mandala.

And in this dream the structure of the machine is again something like one-a revolving central part, suggesting a complicated device, with its constituents or parts working in perfect order.

As far as I can make out every part is rotating, and in the mandala there is rotation also; the rotating idea is in fact necessary to bring about the magic circle around the sacred place within.

In the foundation of a Roman city, for instance, they moved in a circle, the sulcus primigenius, around the fundus in the centre, they went with a plough in the way of the sun, making a furrow around that
central place.

Not far from Zurich, at Irgenhausen, near Pfaffikon, are the remains of an old Roman castle with the fundus right in the centre; it has been excavated and repaired to a certain extent.

It is always a good idea to see these things in reality, and it is easy to reach-there is an omnibus line from Zurich.

Still more interesting psychologically as an illustration of the rotation movement is the

temple at Borobudur, which I spoke of before.

That is a pyramidal mass consisting of circular corridors decreasing in size, like a spiral, till one comes to the central point on top.

One walks in a spiral round and round, and the walls of these corridors are decorated with bas-reliefs representing former incarnations of the Buddha.

It is a pilgrimage of initiation, and one is surrounded on either side with the images of the many lives of that perfect man.

The pilgrim is taught that he lived as a plant and as a locust and as a monkey.

That is not like our Western ideas, we would see a bill on the wall with Verbot.

But there he sees the life of all nature, including every mistake one could make-all the 576 processes the Buddha had to go through, working through the spiral way till he reached the centre.

Then only was he the perfect man.

Utterly unlike our idea of the proper kind of living!

The rotating movement has the particular significance of the completion of life; if one covers the whole ground one cannot fail to complete oneself.

If one remains on the East side, one is developed only on that side and absolutely atrophic and non-existent on the other.

This is our psychological situation; we are a one-sided product with an unknown shadow side, which may cast a cloud over us at any time.

The Buddhist creed, the spiral movement, gives one a chance to become the all-around man.

The Platonic idea of the first man was an absolutely globular being, hermaphroditic, because the idea was that one must pass through the lives of women as well as men to grow into the perfect man.

Through such an initiation an almost complete consciousness would be produced, in which there would be nothing left to take possession of one.

In the Westerner, that side forms autonomous complexes which roll over him, and then there is a darkness and he doesn’t know himself any longer.

It is that other unknown side. The idea of rotation really means an evolutionary movement, a rounding out, a consciousness of the whole extension of one’s life.

So the dream of the patient obviously means to put his machine in order and to let it rotate.

And we see that the mandala symbolism comes in to show him that it really is his own individual yantra, that mechanism which ought to function and to transform him-as if he were walking round and round at Borobudur.

By being identical with the machine he would arrive at his goal.

The Eastern idea is demonstrated by its chiefly circular character, in which the cross is not so obviously represented; the idea is that man should enter the centre, and there he should become identical with the god that occupies it.

Our Western mandalas on the other side show a tendency to represent the cross in the centre in the following fashion.

This would mean a differentiation of the most central thing, and that does not exist in the East.

It is probably what they criticize in us because it is missing in themselves, and that is why the East is coming to the West; as we go to them in order to get away from that spikey torture instrument and come round by the circular movement.

I say this with reservations, but I have by now seen so many European mandalas and have been so impressed by the fact that the centre is preferably characterized by the cross that I think there must be something in it. It is not coincidence or mere chance.

It is a Western characteristic, as working round in a circle is characteristic of the East, the circumambulatio.

They work around, always having the centre on the right side. To go the other way would be absolutely wrong or regressive, and black magic would result.

Dr. Draper: Does the whirling dervish dance have any relation to that?

Dr. Jung: I don’t know. There might be a connection.

There is a mandala dance, which is beautiful because of the rotating movement and the position in space, the centre establishing relations with the figures on the sides.

Sometimes there is a vessel of gold in the centre with flames rising from it and four pillars around it.

Anyone with a motor imagination could make a very beautiful dance out of that motif.

Now in the dream of our patient, the mandala has to do with sexuality-and-that is linked up with his inferior function; it is a curse a taboo, arising perhaps from his colonial inferiority.

It is as if, in the mandala, one had blotted out a part.

He should get himself together and then that damned thing would function.

He must acknowledge the inferiority of his relatedness, which has hitherto been his stumbling block.

When he came to the place where the whole thing should function together, he collapsed and had to begin again, for sex cannot be left outside.

One can imagine that when the Buddha was a monkey he was a real monkey, he was just that thing; otherwise he would not acquire merit.

For instance, in the East, when a man wants to be a holy man he is allowed to enter a monastery.

Then if the life of a celibataire doesn't suit him, he can step out of his monastery and marry and is none the less a monk, only he doesn't live in the monastery.

That is perfectly logical.

He hasn't lived that phase enough, he has not burned out all that needed to be burned out, and one can overcome a thing only

when it is burned out.

Otherwise one is bound to it for this life and many others.

One has to work that way, and then one comes to the place where there is no more.

The Buddhist idea is a perfectly natural one, so natural that it has been called the religion of pure reason.

Dr. Deady: What did the patient get in his conscious out of your handling of the dream?

Dr. Jung: I really did not tell him all that I have told you, only hints.

He was aware that these machines have to do with sex and are also an expression of human will.

The mandala is really an effect of some fundamental idea in man for which I find no explanation.

It is like asking why a certain thing should be beautiful people call it beautiful and so it is.

So this machine represents an underlying fact of an ideal nature and is the means by which he can transform himself.

I called his attention to the fact that the revolving machine had to do with clockwork, time, a libido machine, and that it meant the complete functioning of his life energy, and I told him he must put it right.

The dream says, now go and do it if you dare.

But perhaps it is not the right time, as the Chinese would say.

Therefore we cannot foresee what the next dream will show us.

What we might expect, if the time is ripe, is that he will start something along the locust line or monkey line or certain human lines, but in any case that he will go a step further and come to a new chapter of his psychology.

But if the general situation is not favourable, we may expect a catastrophe. Something may interfere. Perhaps somebody has an intuition.

Mrs. Deady: Are these all his dreams?

Dr. Jung: Practically all. He is not a very prolific dreamer.

This one was seventeen days after the one before. What would you expect to be the next move?

Mrs. Henley: That he tries the machine.

Dr. Jung: Fine! You are an optimist.

Mrs. Baynes: I think he looks over the field in his conscious mind.

Dr. Jung: I hope he will do that because I told him he ought. And then what?

Mrs. Baynes: He might try to avoid it again.

Dr. Deady: This is the most positive constructive dream that he has had. Something ought to happen.

Dr. Jung: That is what we really could expect.

We even must expect it. When a thing is ready it is very important that the expectation of the analyst is positive-now things are all right!

He must have that self-confidence, he must go out into the world and say, now the motor is perfect. But the great question is, has he been in such a situation before?

If not, unless he takes it very seriously, there might be a Tartarin result-when he assumed that the glaciers in the Alps were all brought up there by the Anglo-Swiss Corporation and arranged so that he was in no danger in climbing them.

It is quite possible that, never having been as ready as now, he probably also never realized the nature of the dangers and doubts which he might encounter when taking the hypothesis seriously.

It is now possible that, though ready, he will hurt himself against an obstacle which he

hasn’t seen hitherto-a subtle snag of a rather unexpected nature.

When I analysed that dream I remember thinking: now everything is ready, start the motor.

And then came the thought, there might be a snag somewhere!

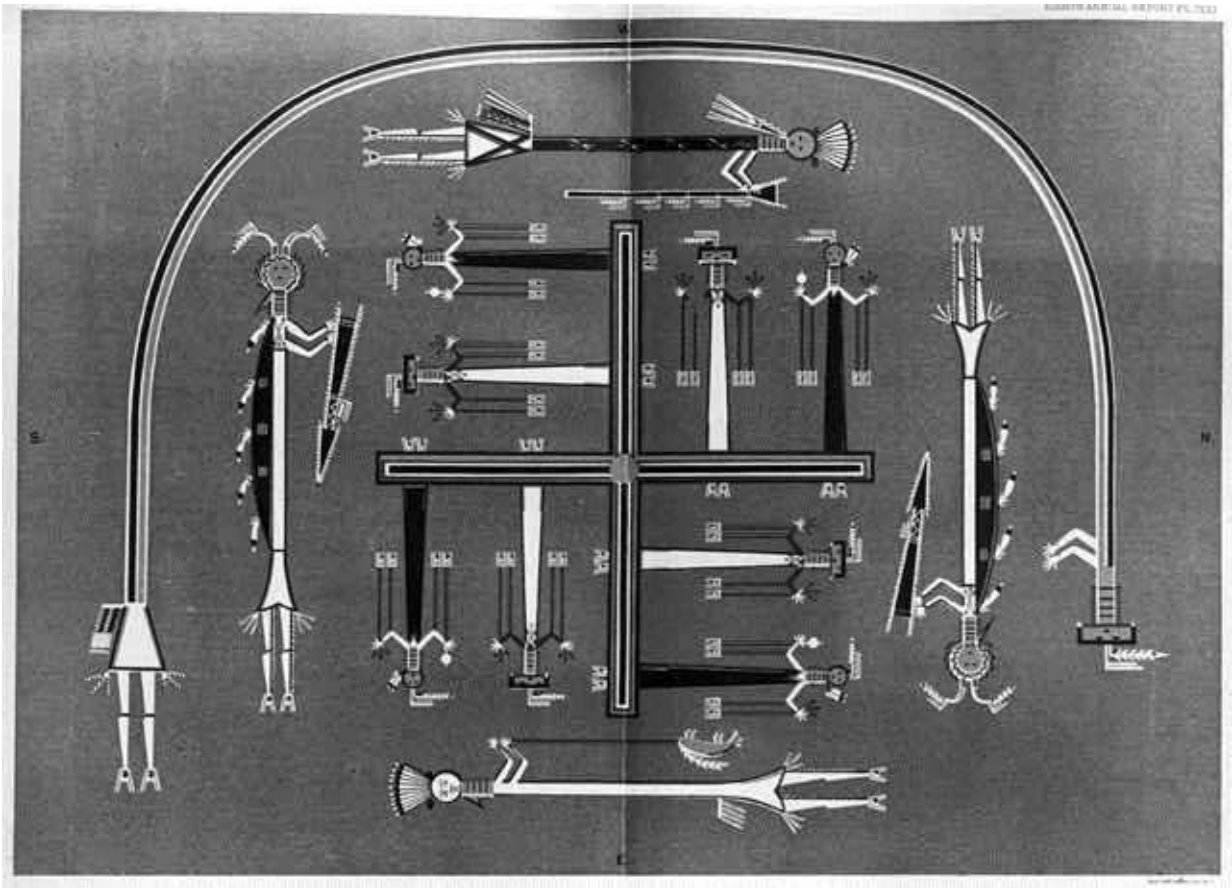
Dr. Deady: A snag outside? The motor is bound to act.

Dr. Jung: He starts his motor in the garage and he may get stuck in the garage, without letting his libido out at all! Carl Jung, Dream Analysis Seminar, Pages 463-476

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Seminar-Dream-Analysis-C-G-Seminars/dp/0691098964/ref=sr_1_1?dchild=1&keywords=jung+dream+analysis&qid=1599120013&sr=8-1

1.1.21 Carl Jung on the “Self” and “Mandala.” (2023-09-20 04:03)

[1]



[2]Psychology and Alchemy

[3]Letters Volume I

[Carl Jung on the “Self” and “Mandala.”]

Surveying these facts as a whole, we come, at least in my opinion, to the inescapable conclusion that there is some psychic element present which expresses itself through the quaternity.

No daring speculation or extravagant fancy is needed for this.

If I have called the centre the "self," I did so after mature consideration and a careful appraisal of the empirical and historical data.

A materialistic interpretation could easily maintain that the "centre" is "nothing but" the point at which the psyche ceases to be knowable because it there coalesces with the body.

And a spiritualistic interpretation might retort that this "self" is nothing but "spirit," which animates both soul and body and irrupts into time and space at that creative point.

I purposely refrain from all such physical and metaphysical speculations and content myself with establishing the empirical facts, and this seems to me infinitely more important for the advance of human knowledge than running after fashionable intellectual crazes or jumped-up "religious" creeds.

To the best of my experience we are dealing here with very important "nuclear processes" in the objective psyche—"images of the goal," as it were, which the psychic process, being goal directed, apparently sets up of its own "accord, without any external stimulus.

Externally, of course, there is always a certain condition of psychic need, a sort of hunger, but it seeks for familiar and favourite dishes and never imagines as its goal some outlandish food unknown to consciousness.

The goal which beckons to this psychic need, the image which promises to heal, to make whole, is at first strange beyond all measure to the conscious mind, so that it can find entry only with the very greatest difficulty.

Of course it is quite different for people who live in a time and environment when such images of the goal have dogmatic validity.

These images are then eo ipso held up to consciousness, and the unconscious is thus shown its own secret reflection, in which it recognizes itself and so joins forces with the conscious mind.

As to the question of the origin of the mandala motif, from a superficial point of view it looks as if it had gradually come into being in the course of the dream-series.

The fact is, however, that it only appeared more and more distinctly and in increasingly differentiated form; in reality it was always present and even occurred in the first dream—as the nymphs say later:

"We were always there, only you did not notice us."

It is therefore more probable that we are dealing with an a priori "type," an archetype which is inherent in the collective unconscious and thus beyond individual birth and death.

The archetype is, so to speak, an "eternal" presence, and the only question is whether it is perceived by the conscious mind or not.

I think we are forming a more probable hypothesis, and one that better explains the observed facts, if we assume that the increase in the clarity and frequency of the mandala motif is due to a more accurate perception of an already existing "type," rather than that it is generated in the course of the dream-series.

The latter assumption is contradicted by the fact, for instance, that such fundamental ideas as the hat which epitomizes the personality, the encircling serpent, and the perpetuum mobile appear right at the beginning (first series: dream i, par. 52, and vision 5, par. 62; second series: dream 9, par. 134).

If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e., theoretically it should appear in everyone. In practice, however, it is to be met with in distinct form in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves. In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction.

As the historical parallels show, the symbolism of the mandala is not just a unique curiosity; we can well say that it is a regular occurrence.

Were it not so there would be no comparative material, and it is precisely the possibility of comparing the mental products of all times from every quarter of the globe that shows us most clearly what immense importance the consensus gentium has always attached to the processes of the objective psyche.

This is reason enough not to make light of them, and my medical experience has only confirmed this estimate.

There are people, of course, who think it unscientific to take anything seriously; they do not want their intellectual playground disturbed by graver considerations.

But the doctor who fails to take account of man’s feelings for values commits a serious blunder, and if he tries to correct the mysterious and well-nigh inscrutable workings of nature with his so-called scientific attitude, he is merely putting his shallow sophistry in place of nature’s healing processes.

Let us take the wisdom of the old alchemists to heart: "Naturalissimum et perfectissimum opus est generare tale quale ipsum est." [Footnote 156]

156 "The most natural and perfect work is to generate its like." Carl Jung, Psychology and Alchemy, Pages 220-223.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/09/f48f8-navajo.jpg
2. https://www.amazon.com/dp/0691018316/ref=sr_1_1?crid=3QMJXRFNCRAZY&dchild=1&keywords=jung+and+alchemy&qid=1599122758&sprefix=jung+and+alc%2Caps%2C155&sr=8-1
3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=3VSU24G3K2V58&dchild=1&keywords=jung+letters+volume+1&qid=1599122966&sprefix=jun

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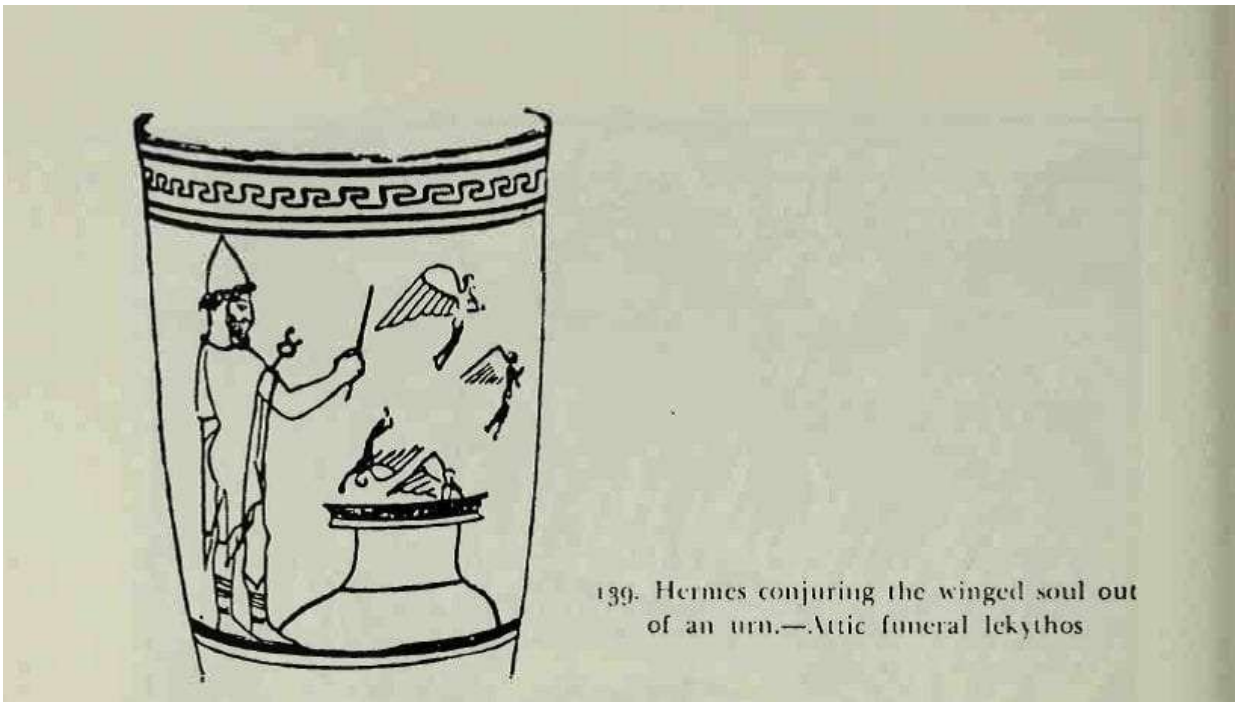
1.1.22 Carl Jung on Imaginatio and the Soul (2023-09-21 04:25)

[1]



139. Hermes conjuring the winged soul out of an urn.—Attic funeral lekythos

[2]Psychology and Alchemy

The concept of imaginatio is perhaps the most important key to the understanding of the opus.

The author of the treatise "De sulphure" speaks of the "imaginative faculty" of the soul in that passage where he is trying to do just what the ancients had failed to do, that is, give a clear indication of the secret of the art. The soul, he says, is the vice-regent of God (sui locum

tenens sen vice Rex est) and dwells in the life-spirit of the pure blood.

It rules the mind (ilia gubernat mentem) and this rules the body.

The soul functions (operatur) in the body, but has the greater part of its function (operatio) outside the body (or, we might add by way of explanation, in projection).

This peculiarity is divine, since divine wisdom is only partly enclosed in the body of the world: the greater part of it is outside, and it imagines far higher things than the body of the world can conceive (concipere).

And these things are outside nature: God's own secrets. The soul is an example of this: it too imagines many things of the utmost profundity (profundissima) outside the body, just as God does.

True, what the soul imagines happens only in the mind (non exequitur Jiisi in mente), but what God imagines happens in reality.

"The soul, however, has absolute and independent power [absolutam et. separatam pofestatem] to do other things [alia facere] than those the body can grasp.

But, when it so desires, it has the greatest power over the body [potestatem in corpus], for otherwise our philosophy would be in vain.

Thou canst conceive the greater, for we have opened the gates unto thee." Carl Jung, Psychology and Alchemy, Pages 279-280.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/09/638e8-soul.jpg
2. https://www.amazon.com/dp/0691018316/ref=sr_1_1?crid=3QMJXRFNCRAZY&dchild=1&keywords=jung+and+alchemy&qid=1599122758&sprefix=jung+and+alc%2Caps%2C155&sr=8-1

1.1.23 Carl Jung on the Stages of Life. (2023-09-23 06:28)

[2]The Structure and Dynamics of the Psyche (Collected Works of C.G. Jung, Volume 8) (Collected Works of C.G. Jung (47)

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species.

The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life’s morning.

The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children.

This is the obvious purpose of nature.

But when this purpose has been attained—and more than attained—shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.

Money-making, social achievement, family and posterity are nothing but plain nature, not culture.

Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life?

In primitive tribes we observe that the old people are almost always the guardians of the mysteries and the laws, and it is in these that the cultural heritage of the tribe is expressed.

How does the matter stand with us? Where is the wisdom of our old people, where are their precious secrets and their visions?

For the most part our old people try to compete with the young.

In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter.

I do not know how much of this confusion is a reaction against an earlier exaggeration of the dignity of age, and how much is to be charged to false ideals.

These undoubtedly exist, and the goal of those who hold them lies behind, and not ahead.

Therefore they are always striving to turn back.

We have to grant these people that it is hard to see what other goal the second half of life can offer than the well-known aims of the first.

Expansion of life, usefulness, efficiency, the cutting of a figure in society, the shrewd steering of offspring into suitable marriages and good positions—are not these purposes enough?

Unfortunately not enough meaning and purpose for those who see in the approach of old age a mere diminution of life and can feel their earlier ideals only as something faded and worn out.

Of course, if these persons had filled up the beaker of life earlier and emptied it to the lees, they would feel quite differently about everything now; they would have kept nothing back, everything that wanted to catch fire would have been consumed, and the quiet of old age would be very welcome to them.

But we must not forget that only a very few people are artists in life; that the art of life is the most distinguished and rarest of all the arts.

Whoever succeeded in draining the whole cup with grace?

So for many people all too much unlived life remains over—sometimes potentialities which they could never have lived with the best of wills, so that they approach the threshold of old age with unsatisfied demands which inevitably turn their glances backward.

It is particularly fatal for such people to look back.

For them a prospect and a goal in the future are absolutely necessary.

That is why all great religions hold out the promise of a life beyond, of a supra-mundane goal which makes it possible for mortal man to live the second half of life with as much purpose and aim as the first.

For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief.

Life’s cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith.

But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity.

They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions and no convincing proofs.

And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs.

But educated people who can think know very well that proof of this kind is a philosophical impossibility.

We simply cannot know anything whatever about such things.

May I remark that for the same reasons we cannot know, either, whether something does happen to a person after death?

No answer of any kind is permissible, either for or against.

We simply have no definite scientific knowledge about it one way or the other, and are therefore in the same position as when we ask whether the planet Mars is inhabited or not.

And the inhabitants of Mars, if there are any, are certainly not concerned whether we affirm or deny their existence.

They may exist or they may not.

And that is how it stands with so-called immortality—with which we may shelve the problem.

But here my medical conscience awakens and urges me to say a word which has an important bearing on this question.

I have observed that a life directed to an aim is in general better, richer, and healthier

than an aimless one, and that it is better to go forwards with the stream of time than backwards against it.

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it.

And as a matter of fact, it is in many cases a question of the selfsame childish greediness, the same fear, the same defiance and willfulness, in the one as in the other.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose.

I therefore consider that all religions with a supra-mundane goal are eminently reasonable from the point of view of psychic hygiene.

When I live in a house which I know will fall about my head within the next two weeks, all my vital functions will be impaired by this thought; but if on the contrary I feel myself to be safe, I can dwell there in a normal and comfortable way.

From the standpoint of psychotherapy it would therefore be desirable to think of death as only a transition, as part of a life process whose extent and duration are beyond our knowledge.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need.

It is the same with the things of the psyche.

By far the greater portion of mankind have from time immemorial felt the need of believing in a continuance of life.

The demands of therapy, therefore, do not lead us into any bypaths but down the middle of the highway trodden by humanity.

For this reason we are thinking correctly, and in harmony with life, even though we do not understand what we think.

Do we ever understand what we think?

We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in.

That is the working of the intellect.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche.

It is only possible to live the fullest life when we are in harmony with these symbols;

wisdom is a return to them.

It is a question neither of belief nor of knowledge, but of the agreement of our thinking with the primordial images of the unconscious.

They are the unthinkable matrices of all our thoughts, no matter what our conscious mind may cogitate.

One of these primordial thoughts is the idea of life after death.

Science and these primordial images are incommensurables.

They are irrational data, a priori conditions of the imagination which are simply there, and whose purpose and justification science can only investigate a posteriori, much as it investigates a function like
that of the thyroid gland.

Before the nineteenth century the thyroid was regarded as a meaningless organ merely because it was not understood.

It would be equally shortsighted of us today to call the primordial images senseless.

For me these images are something like psychic organs, and I treat them with the very greatest respect.

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear."

The ancient athanasias pharmakon, the medicine of immortality, is more profound and meaningful than we supposed.

In conclusion I would like to come back for a moment to the comparison with the sun.

The one hundred and eighty degrees of the arc of life are divisible into four parts.

The first quarter, lying to the east, is childhood, that state in which we are a problem for others but are not yet conscious of any problems of our own.

Conscious problems fill out the second and third quarters; while in the last, in extreme old age, we descend again into that condition where, regardless of our state of consciousness, we once more become something of a problem for others.

Childhood and extreme old age are, of course, utterly different, and yet they have one thing in common: submersion in unconscious psychic happenings.

Since the mind of a child grows out of the unconscious its psychic processes, though not easily accessible, are not as difficult to discern as those of a very old person who is sinking again into the unconscious,
and who progressively vanishes within it.

Childhood and old age are the stages of life without any conscious problems, for which reason I have not taken them into consideration here. Carl Jung, CW 8, Pages 399-403.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/d16f5-1.jpg
2. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=V9YIUO868E5M&dchild=1&keywords=jung+volume+8&qid=1594129351&spref

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1.1.24 Carl Jung and I Ching's "Youthful Folly." (2023-09-25 04:45)

Carl Jung and I Ching's "Youthful Folly."

[1]

[2]Letters Volume I

To Michael Fordham

Dear Fordham, 3 January 1957

I am glad to hear that your two book are ready and going to press.

My congratulations!

I will write the introduction as soon as possible.

For the time being I am nailed down to a revision of a paper I wrote in spring 1956, which

should appear this month but as soon as I have finished this work I shall try to fulfil my promise.

In view of my old age I don’t trust my powers any more.

I easily get tired and my creative ability, I am afraid, has become very faint indeed.

By the way, I have just read your paper on " Synchronicity."

I must say, this is the most intelligent thing that has been said hitherto about this remote subject.

I have enjoyed it very much.

The experience you had with the I Ching, calling you to order when trying to tempt it a second time also happened to me in 1920 when I first experimented with it.

It also gave me a wholesome shock and at the same time it opened wholly new vistas to me.

I well understand that you prefer to emphasize the archetypal implication in synchronicity.

This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts?

This is, as the above formulation shows, a thoroughly paranoid speculation which one had better not ventilate in public, but I cannot deny my fervent interest in this aspect of the problem.

My best wishes for the New Year,

Cordially yours,

C.G. Jung

Note: As he recounts in New Developments (p.49) , F. had consulted the I Ching
for clarification on a certain problem, and after getting an answer immediately consulted it again.

He obtained Hexagram 4, "Youthful Folly," where The Judgment says:

" the young fool seeks me.
At the first oracle I inform him .
If he asks two or three times, it is importunity.
If he importunes, I give him no information." Carl Jung, Letters Vol. II, Pages 343-344

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/932b5-1folly.jpg

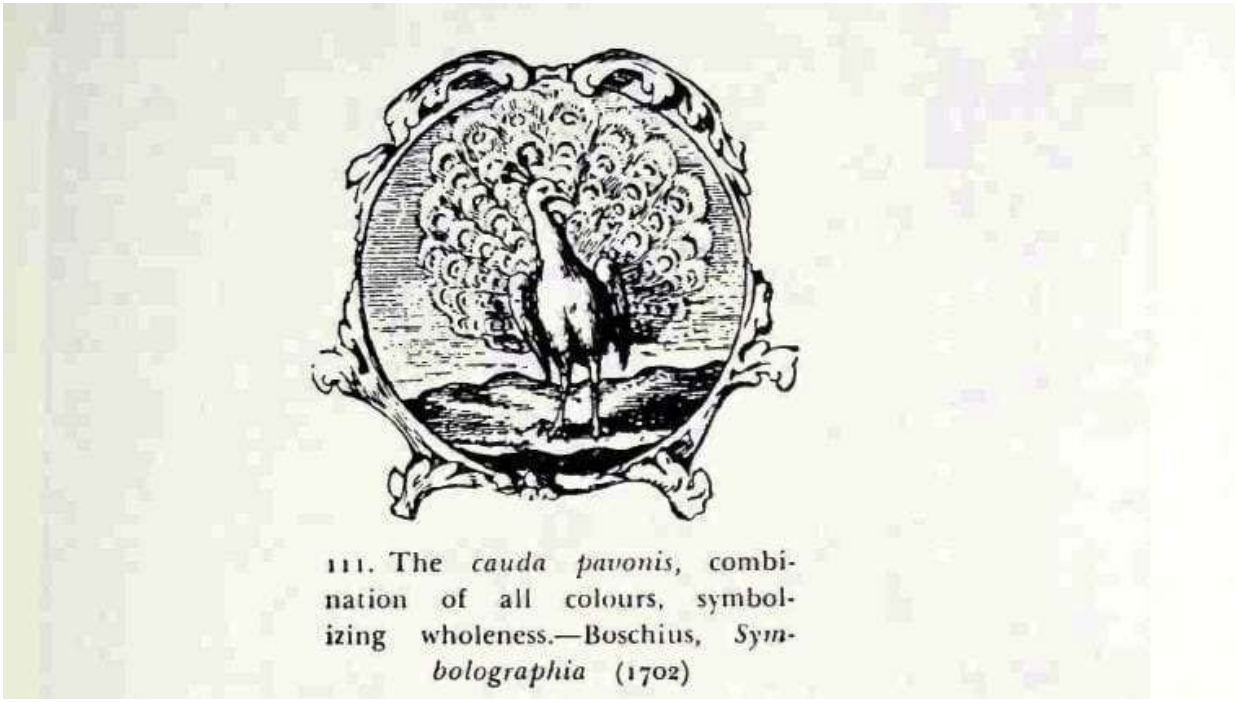
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?dchild=1&keywords=jung+letters+volume+2&qid=1599123244&sr=8-1

1.1.25 Psychology and Alchemy (2023-09-26 05:02)

[1]Carl Jung Depth Psychology Facebook Group

[2]Psychology and Alchemy

[3]



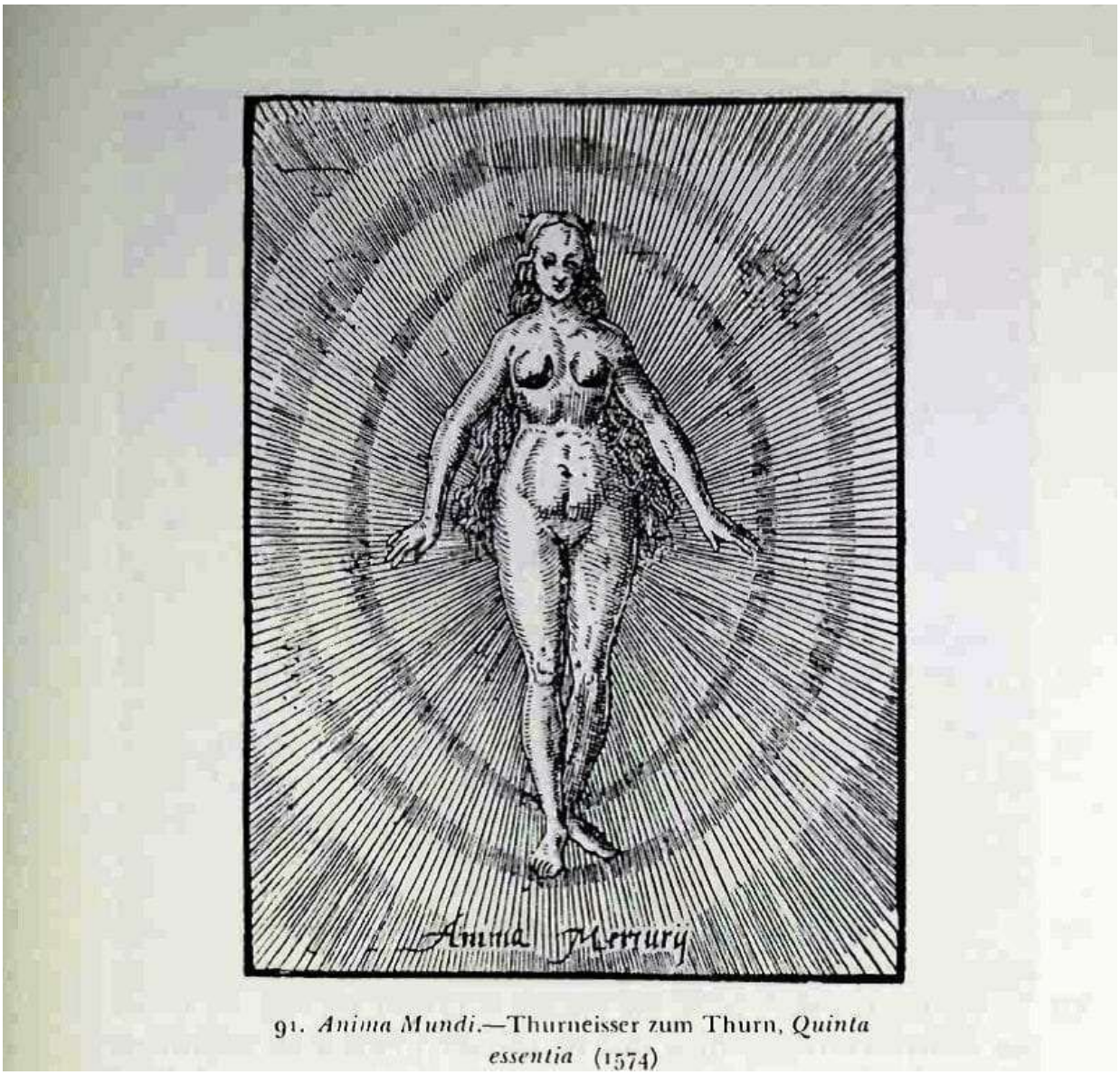
111. The *cauda pavonis*, combination of all colours, symbolizing wholeness.—Boschius, *Symbolographia* (1702)

But the doctor who fails to take account of man's feelings for values commits a serious blunder, and if he tries to correct the mysterious and well-nigh inscrutable workings of nature with his so-called scientific attitude, he is merely putting his shallow sophistry in place of nature's healing processes.

Let us take the wisdom of the old alchemists to heart: "Naturalissimum et perfectissimum opus est generare tale quale ipsum est." (156)

Footnote 156 "The most natural and perfect work is to generate its like." Carl Jung, Psychology and Alchemy

[4]



91. *Anima Mundi.*—Thurneisser zum Thurn, *Quinta essentia* (1574)

1. Dream:

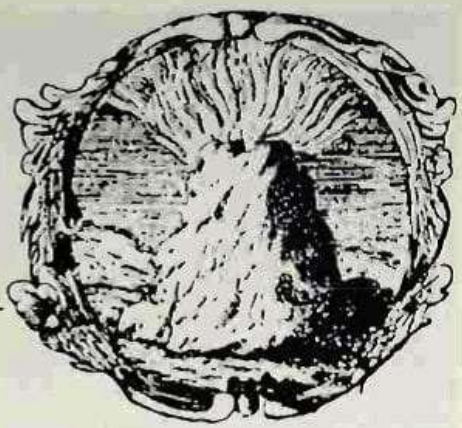
Under the guidance of the unknown woman the dreamer has to discover the Pole at the risk of his life.

The Pole is the point round which everything turns—hence another symbol of the self. Alchemy also took up this analogy:
"In the Pole is the heart of Mercurius, who is the true fire, wherein his master rests. When navigating over this great sea ... he sets his course by the aspect of the North star."
Mercurius is the world-soul, and the Pole is its heart (fig. 140.

The idea of the anima mundi (fig. 91; c f . fig. 8) coincides with that of the collective unconscious whose centre is the self.

The symbol of the sea is another synonym for the unconscious. Carl Jung, Psychology and Alchemy, Page 188.

[5]



94. Etna: "gelat et ardet."—Boschius, *Symbolographia* (1702)

298 The theme of the Fire Mountain (fig. 94) is to be met with in the Book of Enoch.[135] Enoch sees the seven stars chained "like great mountains and burning with fire" at the angels' place of punishment. Originally the seven stars were the seven great Babylonian gods, but at the time of Enoch's revelation they had become the seven Archons, rulers of "this world," fallen angels condemned to punishment. In contrast to this menacing theme there is an allusion to the miracles of Jehovah on Mount Sinai, while according to other sources the number seven is by no means sinister, since it is on the seventh mountain of the western land that the tree with the life-giving fruit is to be found, i.e., the *arbor sapientiae* (cf. fig. 188).[136]

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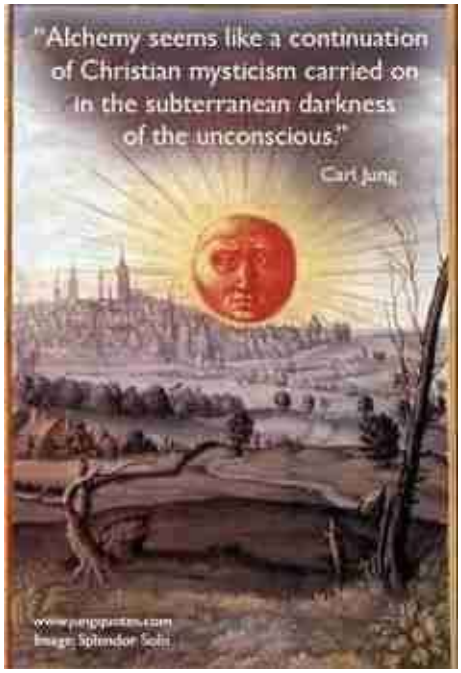
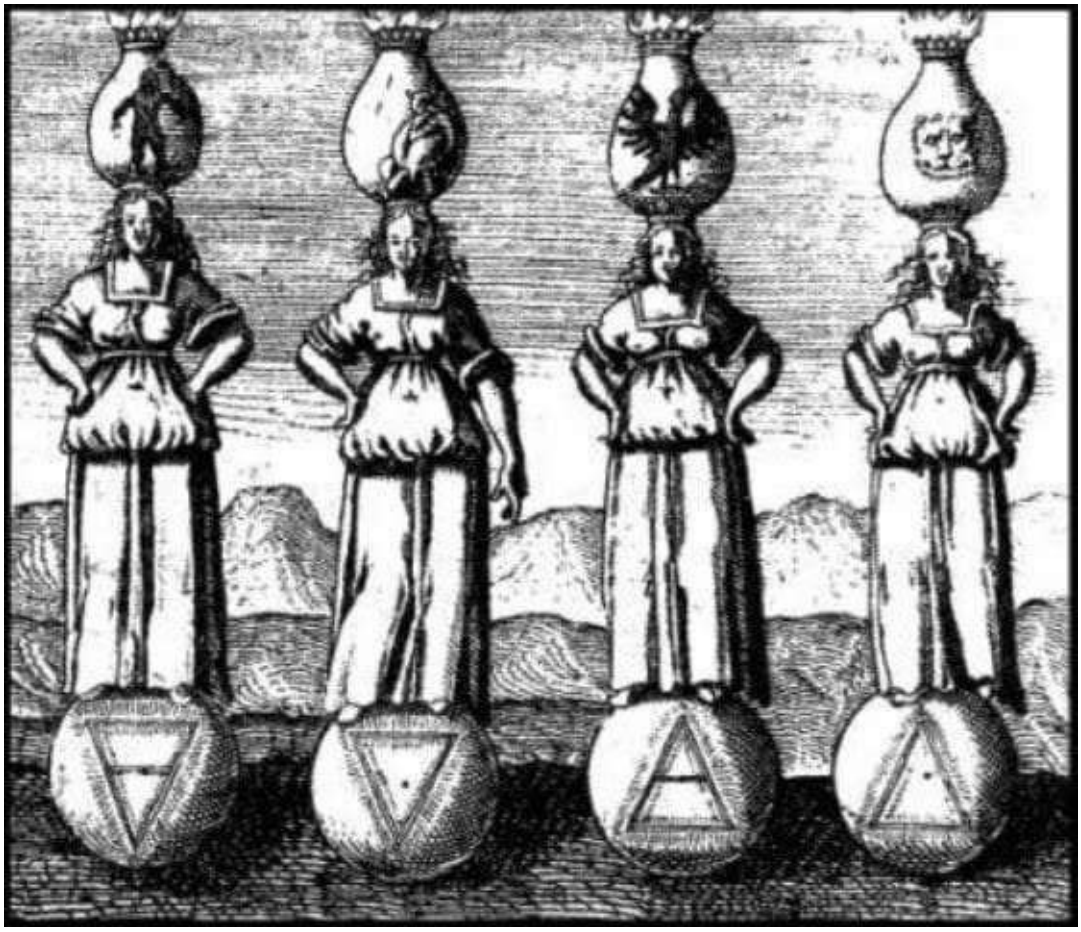

"Alchemy seems like a continuation
of Christian mysticism carried on
in the subterranean darkness
of the unconscious."
Carl Jung
Image: Splendor Solis



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2. https://www.pinterest.com/purrington104/boards/
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/09/68a1e-phoenix.jpg
4. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/09/c5428-anima.jpg
5. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/09/eae59-fire.jpg

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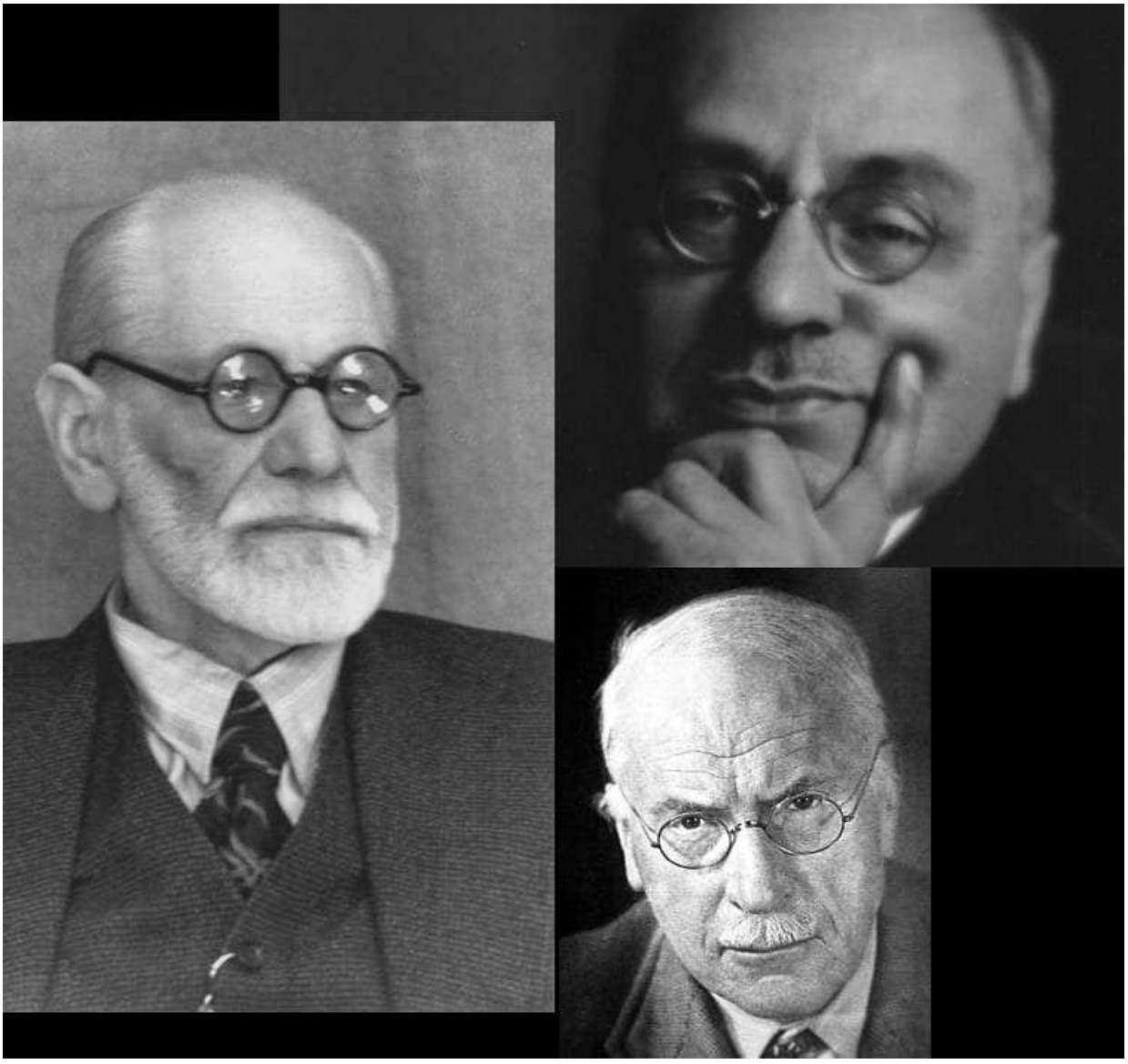
1.1.26 Dr. Jung on Freud and Adler (2023-09-27 05:12)

Dr. Jung on Freud and Adler

[1]Carl Jung Depth Psychology Facebook Group

[2]



[3]Letters Volume I

To Ernst Hanhart

Dear Colleague, 2 March 1957

Best thanks for your explanatory remarks.

With your permission, I will annotate your MS in places

I should be glad if you would treat my analysis of Freud’s character with discretion.

I have communicated my views to you sub secreta medici.

Since my views spring from my intimate acquaintance with him, and in addition point to a rather delicate background for persons in the know, I would prefer discretion to prevail in this matter.

People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part.

Instead of using Freud and Adler as paradigms, you could use Nietzsche and Wagner as representing the Dionysian and Apollinian, or else Jordan's descriptions.

It should also be noted that my characterization of Adler and Freud as,
respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour.

The question of the real personal type still remains open.

I had little personal knowledge of Adler and so can say little about his real personality.

Freud, on the other hand, I knew very well.

He was unquestionably a neurotic.

As I said before, I know from experience that in neurotic cases it is often extraordinarily difficult to make out the real type, because at first and for a long time afterwards you don't know what you are observing, the conscious or the unconscious behaviour.

Freud's thinking had a definitely extraverted character, i.e., pleasure and unpleasure in the object.

Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego.

As for your main question, the problem of small but decisive chance events, perhaps I may point out that I have not only never denied them but have even made them the subject of a special investigation (my essay in The Interpretation of Nature and the Psyche which I brought out with W. Pauli).

Adler, by the way, once coined the nickname "iunctim"4 for these Phenomena.

As meaningful coincidences, they present us with the quite special problem of "acausal arrangements" -if I may risk such a paradox.

As regards the tendency to self-punishment it would, for the sake of scientific accuracy, have to be divested of its ego character.

Since it operates unconsciously, no participation by the ego can be proved.

It is rather that objective processes not chosen by the ego take place, which in view of the one-sidedness of the ego have a complementary or compensatory character.

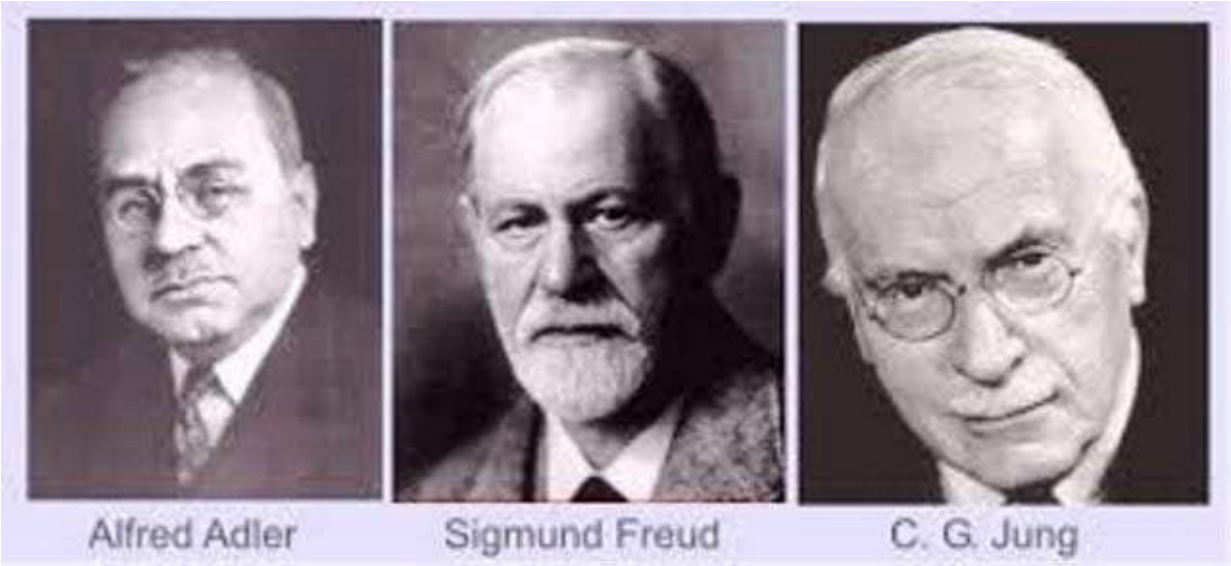
The term "self-punishment" is therefore misleading on closer examination since it imputes to the ego an intention which in reality does not exist.

What does in fact exist seems to be an objective psychic background, the unconscious, which predates consciousness and exists independently alongside it.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 349-350



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2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/e9dda-1adler.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=1MVJJ5DYVML7E&dchild=1&keywords=jung+letters+volume+2&qid=1599133924&sprefix=jun

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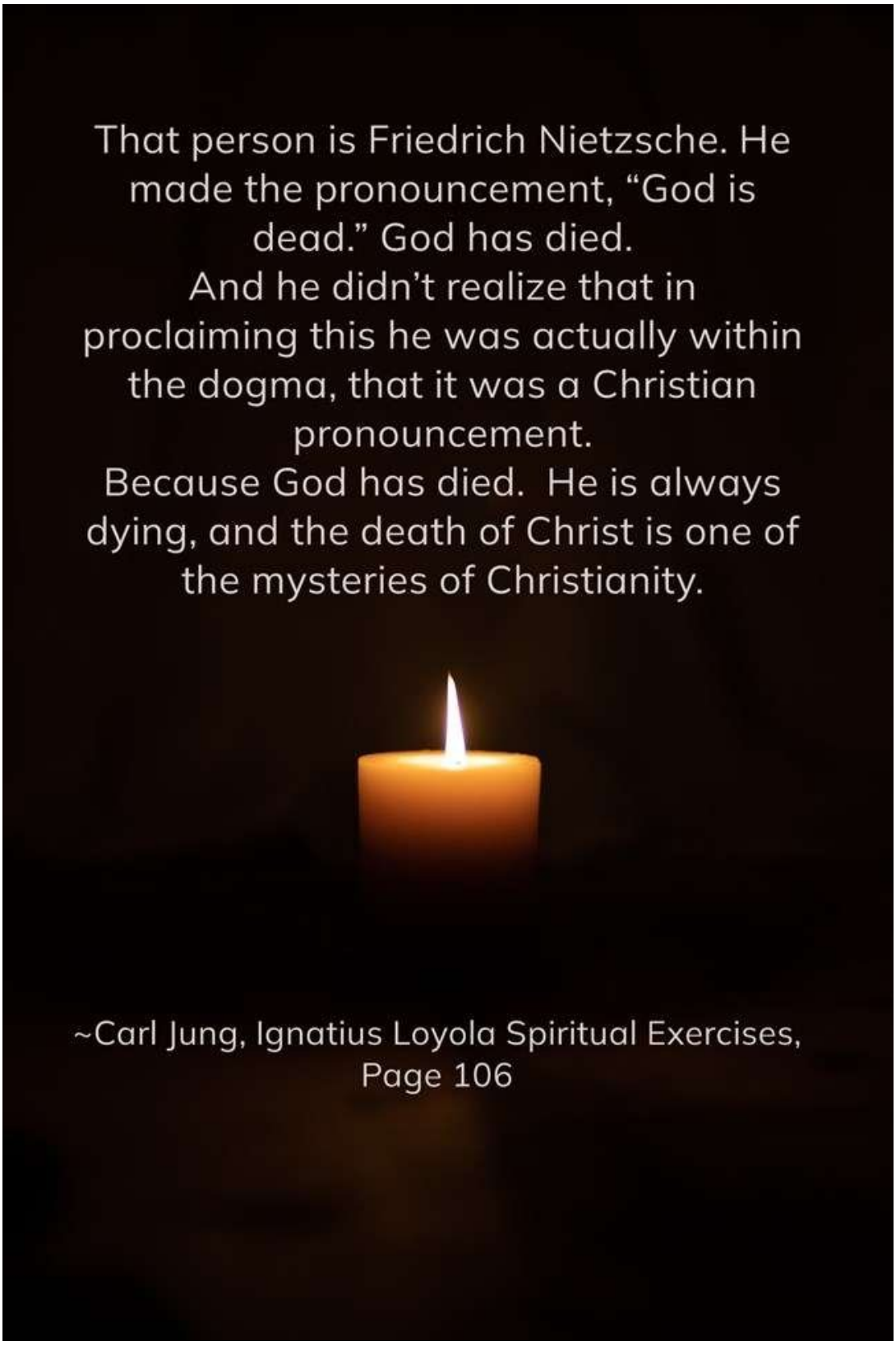
1.1.27 Carl Jung on “Friedrich Nietzsche” - Anthology (2023-09-28 10:27)

Carl Jung on “Friedrich Nietzsche” - Anthology


That person is Friedrich Nietzsche. He made the pronouncement, “God is dead.” God has died.
And he didn’t realize that in proclaiming this he was actually within the dogma, that it was a Christian pronouncement.
Because God has died. He is always dying, and the death of Christ is one of the mysteries of Christianity.
~Carl Jung, Ignatius Loyola Spiritual Exercises, Page 106

When Nietzsche said, “God is dead,” he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Jung said that people often confused reality with psychological reality. When Nietzsche did not grasp the psychological reality of Zarathustra, then he is Zarathustra and is mad. Carl Jung, Jung My Mother and I, Page 88

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a preexisting polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness.

And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

The discovery of the “higher” man, and also the “ugliest” man, expresses the regulating influence [of the unconscious]. For the “higher” men want to drag Zarathustra down to the collective sphere of average humanity as it always has been. While the “ugliest” man is actually the personification of the counteraction. But the roaring lion of Zarathustra’s moral conviction forces all these influences, above all the feeling of pity, back again into the cave of the unconscious.

Thus the regulating influence is suppressed, but not the secret counteraction of the unconscious, which from now on becomes clearly noticeable in Nietzsche’s writings. First he [Nietzsche] seeks his adversary in Wagner, whom he cannot forgive for Parsifal, but soon his whole wrath turns against Christianity and in particular against St. Paul, who in some ways suffered a fate similar to Nietzsche’s. As is well known, Nietzsche’s psychosis first produced an identification with the “Crucified Christ” and then with the dismembered Dionysus. With this catastrophe the counteraction at last broke through to the surface. Carl Jung, CW 8 Para162

Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw—the rise of psychology in its own right, so much so that it is even threatening to swallow philosophy. The inner resemblance between the two disciplines consists in this, that both are systems of opinion about objects which cannot be fully experienced and therefore cannot be adequately comprehended by a purely empirical approach.

Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that many heavy volumes are needed to contain them all. Neither discipline can do without the other, and the one invariably furnishes the unspoken—and generally unconscious—assumptions of the other. Carl Jung, CW 8, Para 659

When a summit of life is reached, when the bud unfolds and from the lesser the greater

emerges, then, as Nietzsche says, "One becomes Two," and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation. He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness and will never understand that the day of judgment for his littleness has dawned.

But the man who is inwardly great will know that the long-expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217

One might almost say that the dream goes on with the “explanation” of what is happening in the square space. Animals are to be changed into men; a “shapeless life-mass” is to be turned into a transfigured (illuminated) human head by magic contact with a reptile. The animal lump or life-mass stands for the mass of the inherited unconscious which is to be united with consciousness. This is brought about by the ceremonial use of a reptile, presumably a snake. The idea of transformation and renewal by means of a serpent is a well-substantiated archetype.

It is the healing serpent, representing the god. It is reported of the mysteries of Sabazius:(A golden snake is let down into the lap of the initiated and taken away again from the lower parts). Among the Ophites, Christ was the serpent. Probably the most significant development of serpent symbolism as regards renewal of personality is to be found in Kundalini yoga. The shepherd’s experience with the snake in Nietzsche’s Zarathustra would accordingly be a fatal omen (and not the only one of its kind the prophecy at the death of the rope-dancer) Carl Jung, CW 12 Para 184

And what kind of an answer did the next generation give to the individualism of Nietzsche’s superman? It answered with a collectivism, a mass organization, a herding together of the mob, tam ethice quarn physice, that made everything that went before look like a bad joke. Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

Man takes the place of the Creator. Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted: alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and this superman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to “create a god for yourself out of your seven devils” Carl Jung, CW 13 ¶ 163

All this happens because the anima contains the secret of the precious Stone, for, as Nietzsche says, “all joy wants eternity.” Thus the legendary Ostanes, speaking of the secret of the “philosophy,” says to his pupil Cleopatra: “In you is hidden the whole terrible and marvellous secret. Make known to us how the highest descends to the lowest, and how the lowest ascends to the highest, and how the midmost draws near to the highest, and is made one with it.” This “midmost” is the Stone, the mediator which unites the opposites. Such sayings have no meaning unless they are understood in a profoundly psychological sense Carl Jung, CW 13 ¶ 131

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Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163

The historical conditions which preceded Freud were such that they made a phenomenon like himself necessary, and it is precisely the fundamental tenet of his teaching namely, the repression of sexuality that is most clearly conditioned in this historical sense. Like his greater contemporary Nietzsche, Freud stands at the end of the Victorian era, which was never given such an appropriate name on the Continent despite the fact that it was just as characteristic of the Germanic and Protestant countries as of the Anglo-Saxon. The Victorian era was an age of repression, of a convulsive attempt to keep anaemic ideals artificially alive in a framework of bourgeois respectability by constant moralizings.

These ideals were the last offshoots of the collective religious ideas of the Middle Ages, and shortly before had been severely shaken by the French Enlightenment and the ensuing revolution. Hand in hand with this, ancient truths in the political field had become hollow and threatened to collapse. It was still too soon for the final overthrow, and consequently all through the nineteenth century frantic efforts were made to prevent the Christian Middle Ages from disappearing altogether.

Political revolutions were stamped out, experiments in moral freedom were thwarted by middle-class public opinion, and the critical philosophy of the late eighteenth century reached its end in a renewed, systematic attempt to capture the world in a unified network of thought on the medieval model. But in the course of the nineteenth century, enlightenment slowly broke through, particularly in the form of scientific materialism and rationalism. Carl Jung, CW 15 Para 45

This conception of man, considered historically, is a reaction against the Victorian tendency to see everything in a rosy light and yet to describe everything sub rosa. It was an age of mental “pussyfooting” that finally gave birth to Nietzsche, who was driven to philosophize with a hammer. So it is only logical that ethical motives as determining factors in human life do not figure in Freud’s teaching. He sees them in terms of conventional morality, which he justifiably supposes would not have existed in this form, or not have existed at all,

if one or two bad-tempered patriarchs had not invented such precepts to protect themselves from the distressing consequences of their impotence. Since then these precepts

have unfortunately gone on existing in the super-ego of every individual. This grotesquely depreciative view is a just punishment for the historical fact that the ethics of the Victorian age were nothing but conventional morality, the creation of curmudgeonly praeceptores mundi. Carl Jung, CW 15 Para 48

Like Nietzsche, like the Great War, and like James Joyce, his literary counterpart, Freud is an answer to the sickness of the nineteenth century. That is indeed his chief significance. For those with a forward-looking view he offers no constructive plan, because not even with the boldest effort or the strongest will would it ever be possible to act out in real life all the repressed incest-wishes and other incompatibilities in the human psyche. Carl Jung, CW 15 Para 52

Freud was first and foremost a “nerve specialist” in the strictest sense of this word, and in every respect he always remained one. By training he was no psychiatrist, no psychologist, and no philosopher. In philosophy he lacked even the most rudimentary elements of education. He once assured me personally that it ha

d never occurred to him to read Nietzsche. This fact is of importance in understanding Freud’s peculiar views, which are distinguished by an apparently total lack of any philosophical premises. His theories bear the unmistakable stamp of the doctor’s consulting-room. His constant point of departure is the neurotically degenerate psyche, unfolding its secrets with a mixture of reluctance and ill-concealed enjoyment under the critical eye of the doctor. Carl Jung, CW 15 Para 61

Freud was a great destroyer, but the turn of the century offered so many opportunities for debunking that even Nietzsche was not enough. Freud completed the task, very thoroughly indeed. He aroused a wholesome mistrust in people and thereby sharpened their sense of real values. All that gush about man’s innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15 Para 69

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Nothing would be more mistaken than to suppose that the poet is working with second-hand material. On the contrary, the primordial experience is the source of his creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form. In itself it is wordless and imageless, for it is a vision seen "as in a glass, darkly." It is nothing but a tremendous intuition striving for expression. It is like a whirlwind that seizes everything within reach and assumes visible form as it swirls upward.

Since the expression can never match the richness of the vision and can never exhaust its possibilities, the poet must have at his disposal a huge store of material if he is to communicate even a fraction of what he has glimpsed and must make use of difficult and contradictory

images in order to express the strange paradoxes of his vision. Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service

the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia. Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151

One's contemporaries are always dense and never understand that what appears to them unseemly ebullience comes less from personal temperament than from the still unknown wellsprings of a new age. How people looked askance at Nietzsche's volcanic emotion, and how long he will be spoken of in times to come! Even Paracelsus has now been gratefully disinterred after four hundred years in an attempt to resuscitate him in modern dress. Carl Jung, CW 18, Para 4

I saw Nietzsche's "blond beast" looming up, with all that it implies. I felt sure that Christianity would be challenged and that the Jews would be taken to account. Carl Jung, CW 18, Para

When Nietzsche wrote his prophetic masterpiece, Thus Spake Zarathustra, he certainly had not the faintest notion that the superman he had created out of his personal misery and inefficiency would become a prophetic anticipation of a Fuhrer or Duce. Carl Jung, CW 18, Para 1333

Hypertrophy of intellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect. Carl Jung, Letters Vol. 1, Page 64

The second attempt, Nietzsche's Zarathustra, remained a meteor that never reached the earth, as the coniunctio oppositorum had not and could not have taken place. Carl Jung, Letters Vol. II, Page 453.

The philosophical influence that has prevailed in my education dates from Plato, Kant, Schopenhauer, Ed. v. Hartmann and Nietzsche. Carl Jung, Letters Vol. II, Page 500.

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought. Carl Jung, Letters Vol. II, Page 622.

Aside from normal forgetting several cases that involve the "forgetting" of disagreeable memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state to their disagreeable and incompatible nature. The psychologist calls these repressed contents. Carl Jung; Man and His symbols; Page 22.

Inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by

them. Carl Jung, Zarathustra Seminar, Page 57.

There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life and went into the woods. Carl Jung, Zarathustra Seminar, Page 57

For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.

Nietzsche's idea is that out of that lack of order, a dancing star should be born. Carl Jung, Zarathustra Seminar, Page 106

We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave" (Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

He [Nietzsche] expressed it as "God is dead" and he did not realise that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts which incidentally possessed him more than he it. Carl Jung, Memories, Dreams and Reflections, Page 189

It [Faust] is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche's Zarathustra. Carl Jung, Memories, Dreams and Reflections, Page 189

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Freud himself had told me that he had never read Nietzsche; now I saw Freud's psychology as, so to speak, an adroit move on the part of intellectual history, compensating for Nietzsche's deification of the power principle. Carl Jung, Memories, Dreams and Reflections, Page 153

Nietzsche, helpless in the hands of his destiny, had to create a "superman" for himself. Freud, I concluded, must himself be so profoundly affected by the power of Eros that he actually wished to elevate it into a dogma aere perennius like a religious numen. Carl Jung,

Memories, Dreams and Reflections, Page 153-154

Of course, any creation is a creations beyond oneself, because one is already in existence, and if anything is created it must be beyond. Carl Jung, Nietzsche's Zarathustra, Page 49.

I knew the work of Nietzsche very well. He had been a professor at Basel University, and the air was full of talk about Nietzsche; so naturally I had studied his works. And from this I saw an entirely different psychology, which was also psychology—a perfectly competent psychology, but built upon the power drive. Carl Jung, Conversations [Evans], Page 12.

"'You should make friends again with the nearest things,' said Nietzsche and didn't. He was wafted away on the great wind, drunk with his own words. Even things, thanks to the meaning immanent in them, answer us as we address them. They are socially minded and afford us delightful company in hours and days of loneliness." Aniela Jaffe, Jung's Last Years, Page 110.

But my family and the knowledge: I have a medical diploma from a Swiss university, I must help my patients, I have a wife and five children, I live at 228 Seestrasse in Kusnacht-these were actualities which made demands upon me and proved to me again and again that I really existed, that I was not a blank page whirling about in the winds of the spirit, like Nietzsche.

Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts-which incidentally possessed him more than he it. He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality. For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this life. Carl Jung, "Jung" by Gerhard Wehr, Page 174

He (Nietzsche) was sincere, which cannot be said of so many academic teachers to whom career and vanity mean infinitely more than the truth. Carl Jung, Jung by Gerhard Wehr, Page 56

Her plans for an enclosed garden at the Mellon house-something not only in the mind but in earth and stone-gave him a feeling of peace and restfulness, something to look forward to beyond the abomination of war and Germany's Nietzschean insanity. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10

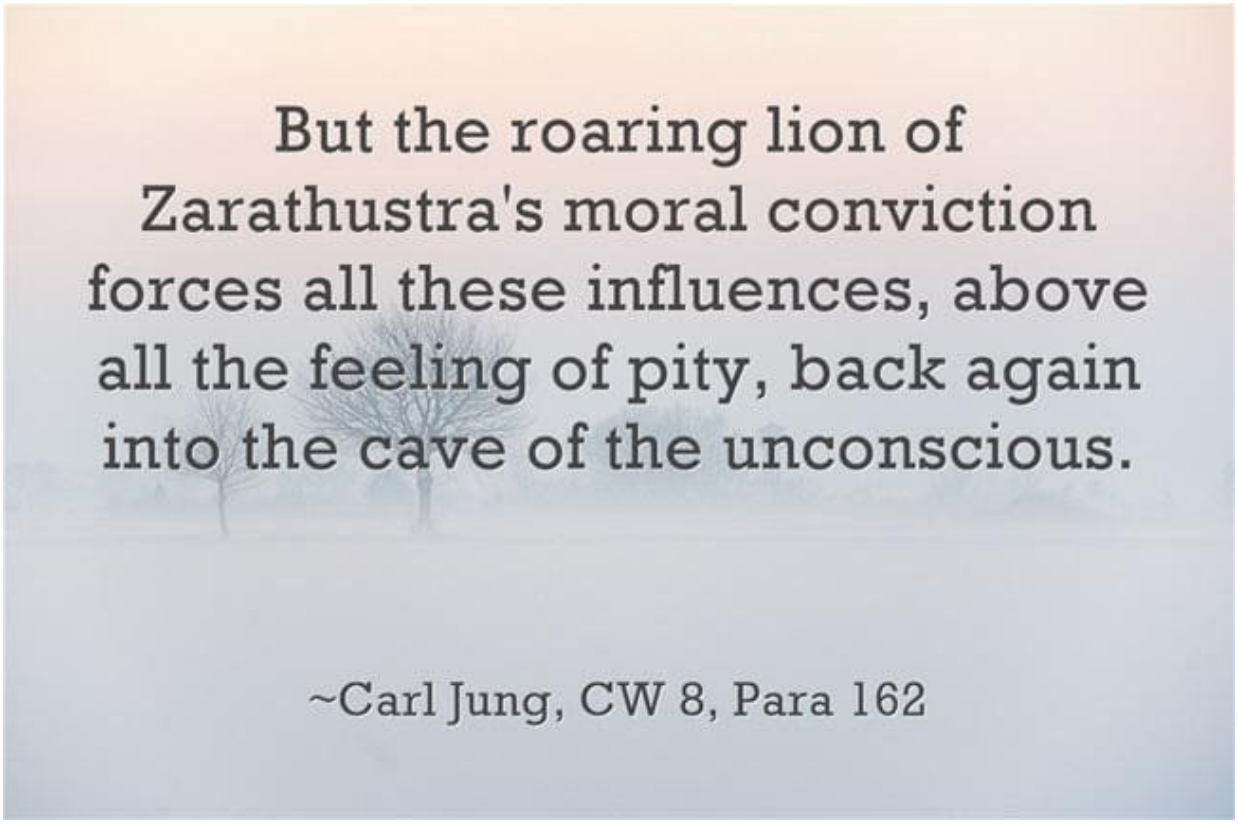
Onkel [Jung] said that he first read Nietzsche in the Canton du Valais and was first impressed with its beauty; then he saw it was an amazing tragedy: that it was a slow approach to the world of the shadow. Katy Cabot, Jung My Mother and I, Page 187

Nietzsche thought he was writing a gospel to the world in order to make the way for the Lord. The German soldiers read Zarathustra in the trenches: it spoke to their unconscious. Katy Cabot, Jung My Mother and I, Page 187-188

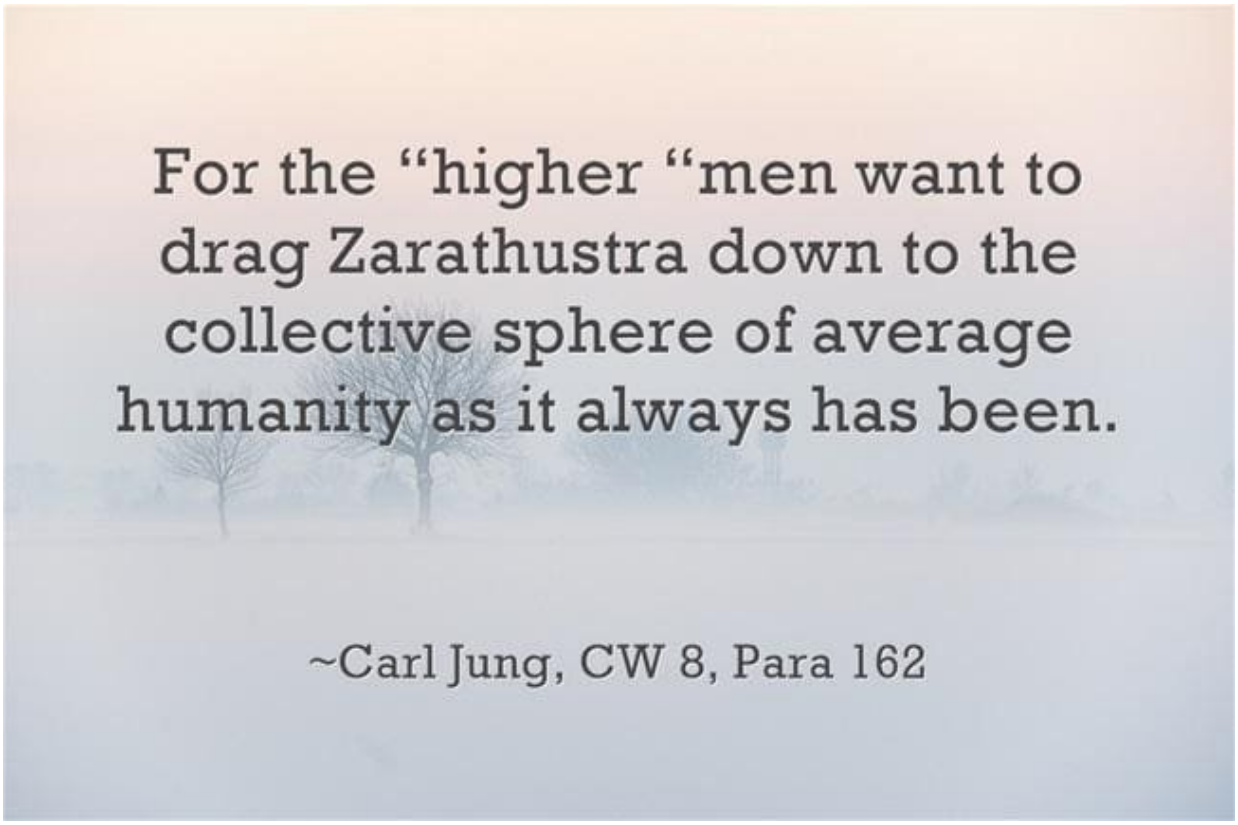
"Never does man rise higher, than when he does not know where his fate will lead him." [Nietzsche] Onkel [Jung] went on to say about himself, I know what I have done, but not what I am. Katy Cabot, Jung My Mother and I, Page 405

'You ask to be free my brother. I ask you not what are you seeking freedom from, but

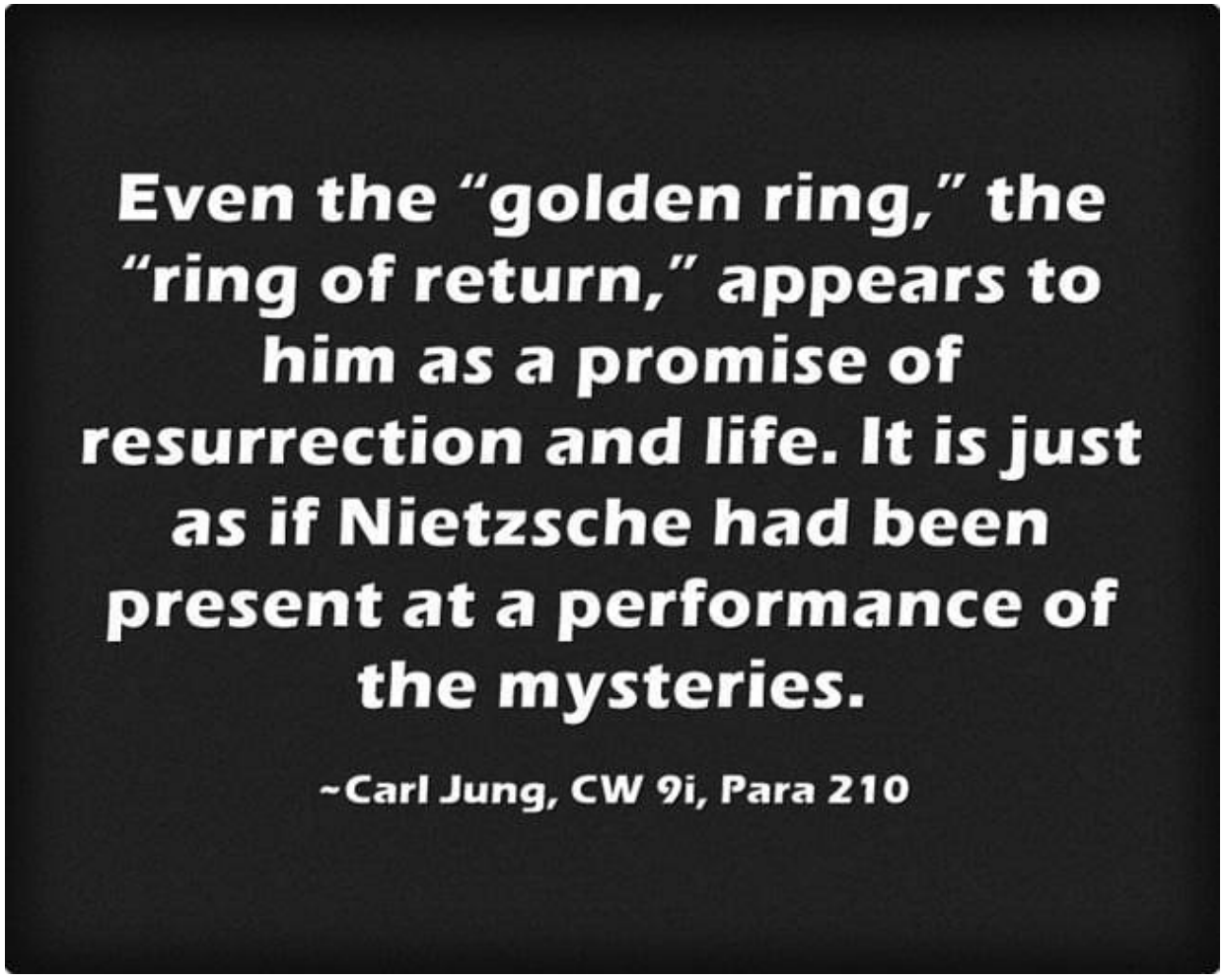
what are you seeking it for. To what end shall your freedom fly. Peter Baynes (Quoting Nietzsche), Jung's Apprentice, Page 254


But the roaring lion of Zarathustra's moral conviction forces all these influences, above all the feeling of pity, back again into the cave of the unconscious.
~Carl Jung, CW 8, Para 162

077 Nietzsche


For the “higher “men want to drag Zarathustra down to the collective sphere of average humanity as it always has been.
~Carl Jung, CW 8, Para 162

076 Nietzsche


Even the “golden ring,” the “ring of return,” appears to him as a promise of resurrection and life. It is just as if Nietzsche had been present at a performance of the mysteries.
~Carl Jung, CW 9i, Para 210

101 Nietzsche

1.1.28 Carl Jung The Red Book Quotations (2023-09-29 05:32)

[1]The Carl Jung Depth Psychology Facebook Group

[2]The Red Book

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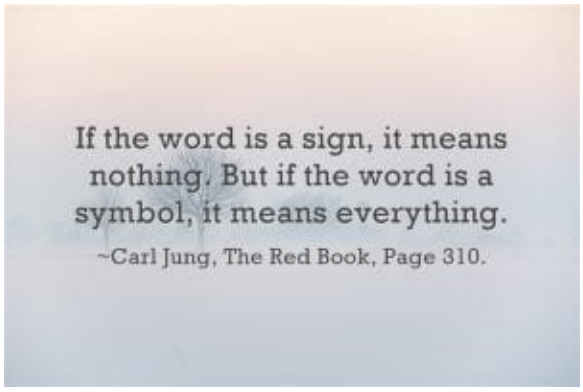
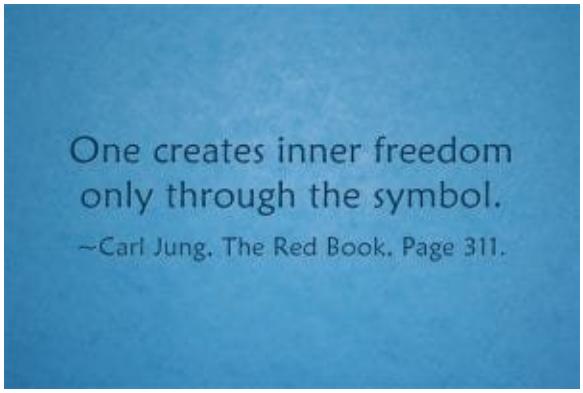
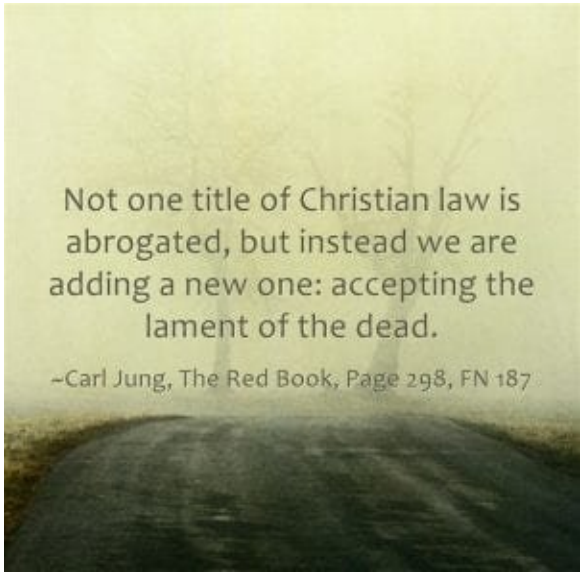
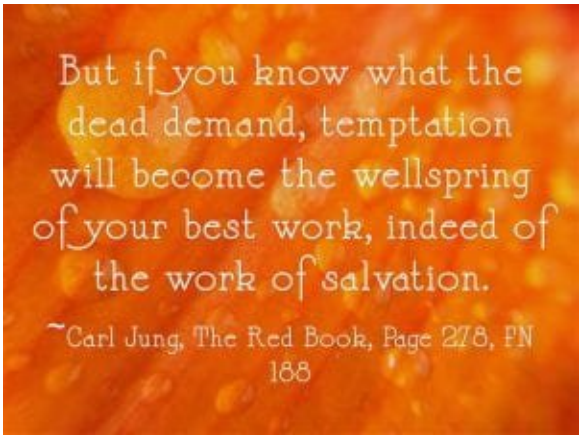
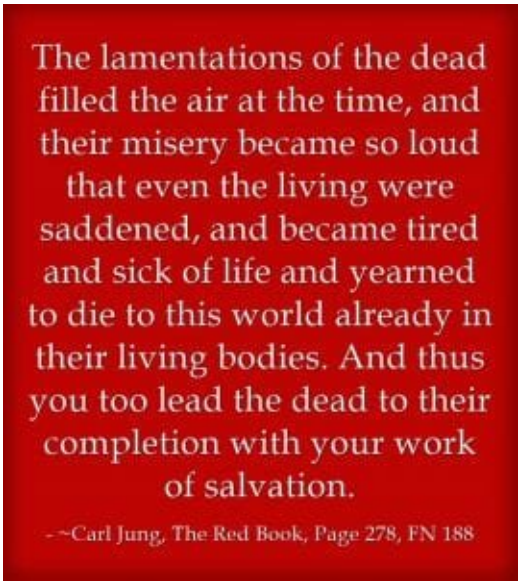
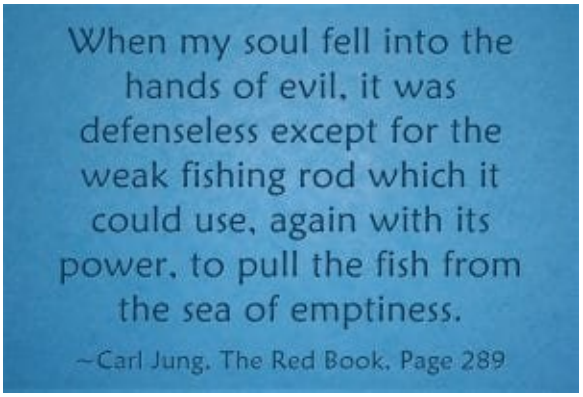

If the word is a sign, it means nothing. But if the word is a symbol, it means everything.
~Carl Jung, The Red Book, Page 310.

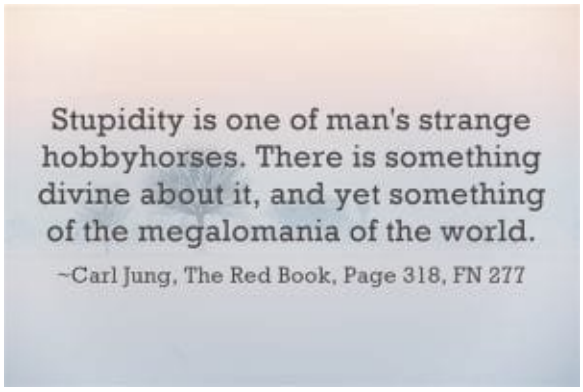

One creates inner freedom only through the symbol.
~Carl Jung, The Red Book, Page 311.

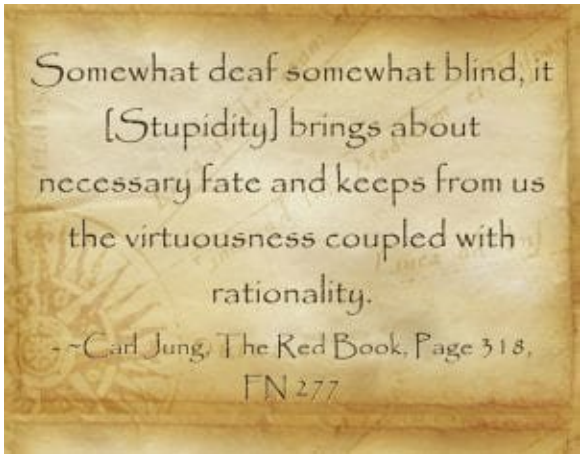

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead.
~Carl Jung, The Red Book, Page 298, FN 187

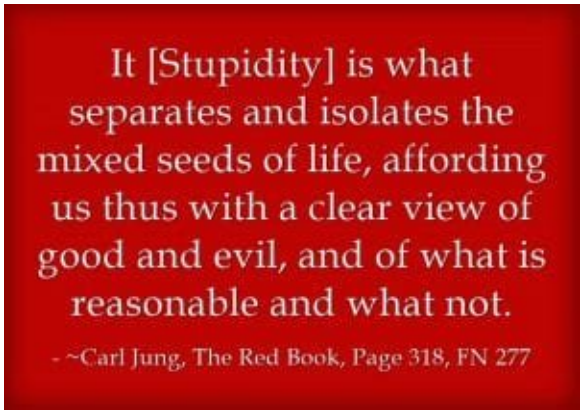

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation.
~Carl Jung, The Red Book, Page 278, FN 188

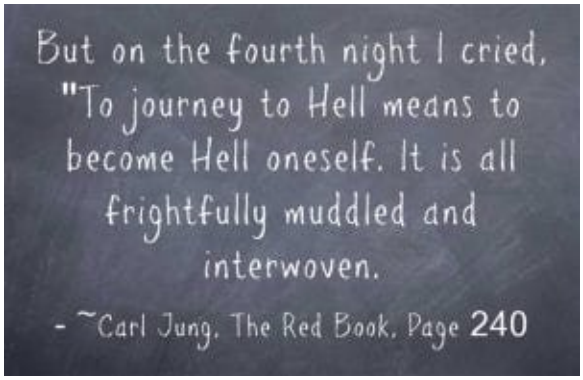

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation.
-~Carl Jung, The Red Book, Page 278, FN 188

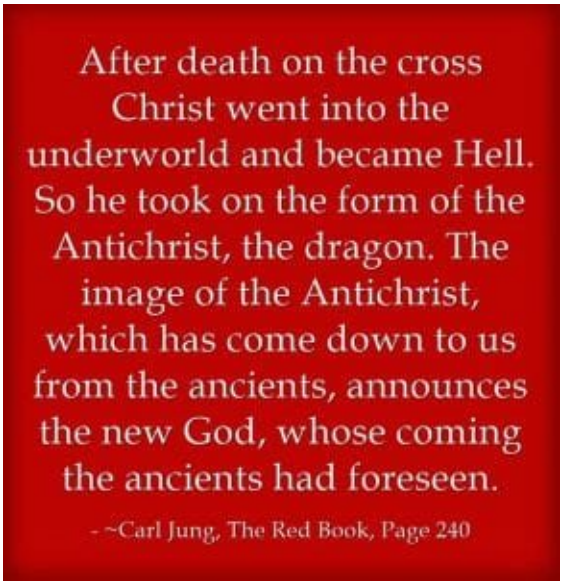

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness.
~Carl Jung, The Red Book, Page 289

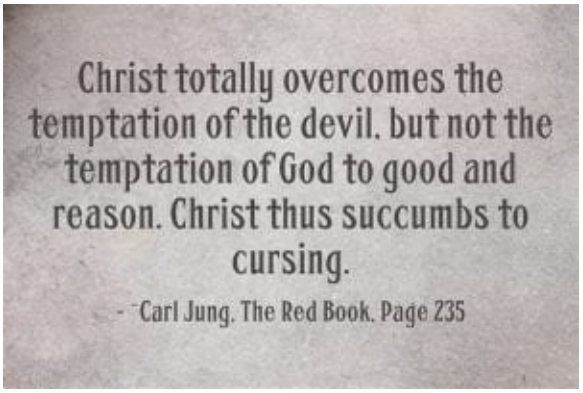

Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world.
~Carl Jung, The Red Book, Page 318, FN 277

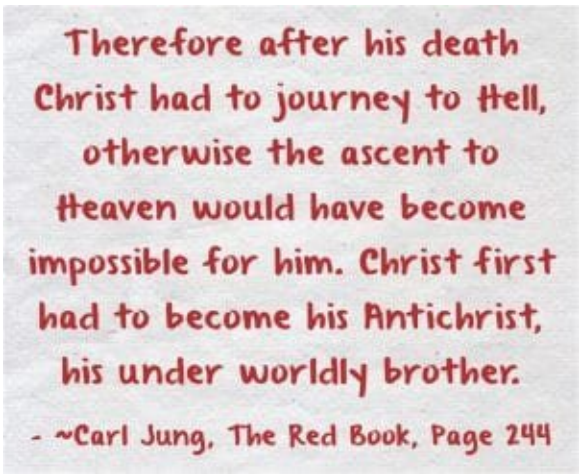

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality.
- ~Carl Jung, The Red Book, Page 318, FN 277

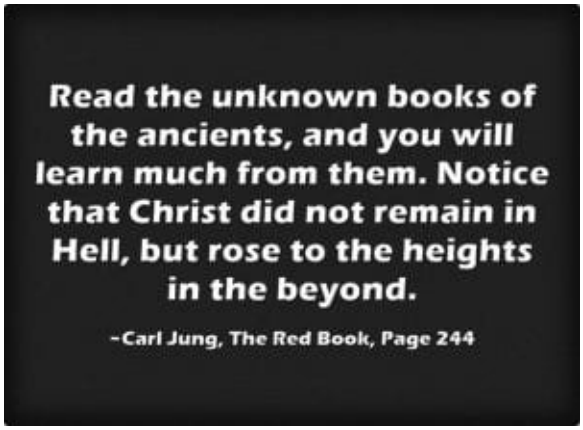

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not.
- ~Carl Jung, The Red Book, Page 318, FN 277


But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven.
- ~Carl Jung, The Red Book, Page 240

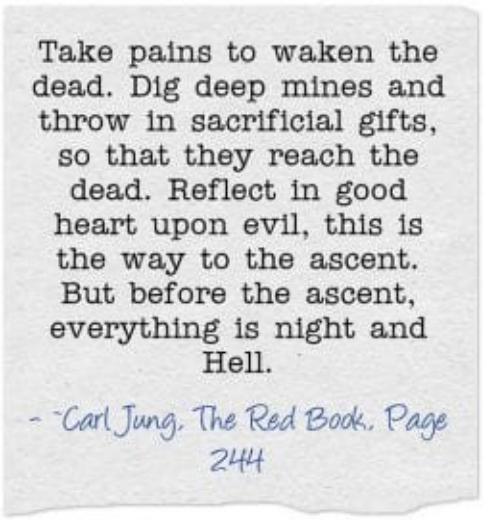

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.
- ~Carl Jung, The Red Book, Page 240

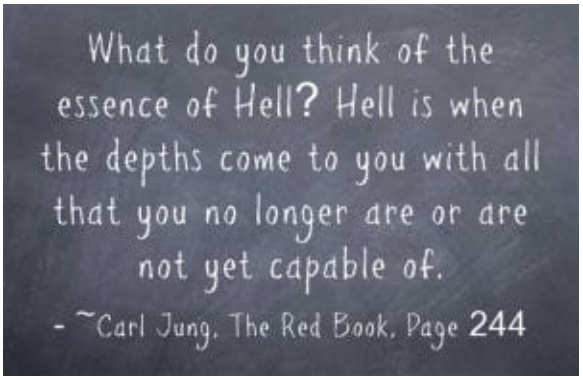

Christ totally overcomes the temptation of the devil. but not the temptation of God to good and reason. Christ thus succumbs to cursing.
- Carl Jung. The Red Book. Page 235

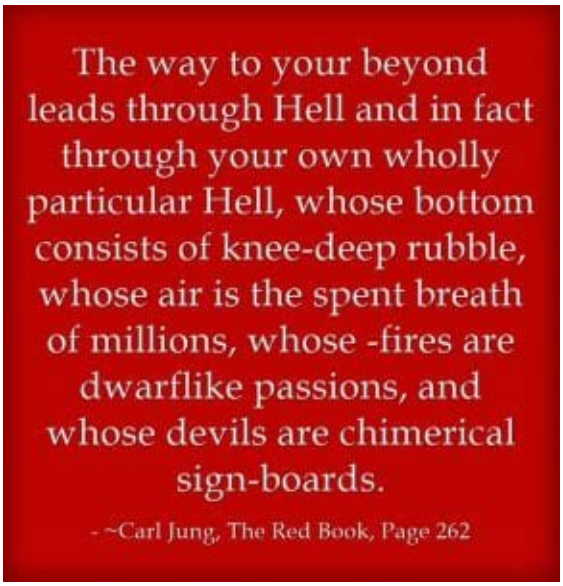

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother.
- ~Carl Jung, The Red Book, Page 244

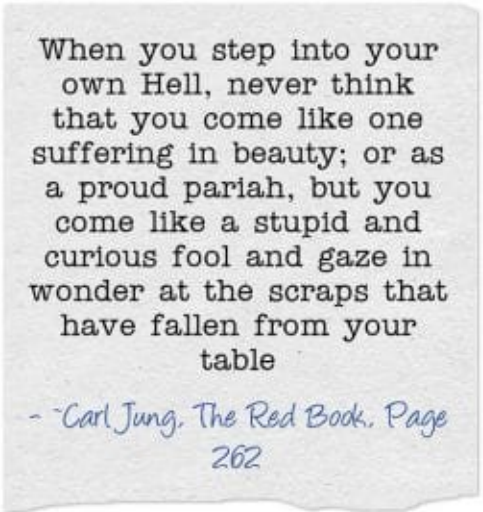

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond.
~Carl Jung, The Red Book, Page 244

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come.
~Carl Jung, The Red Book, Page 244


Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell.
- Carl Jung, The Red Book, Page 244


What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of.
- ~Carl Jung, The Red Book, Page 244


The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards.
- ~Carl Jung, The Red Book, Page 262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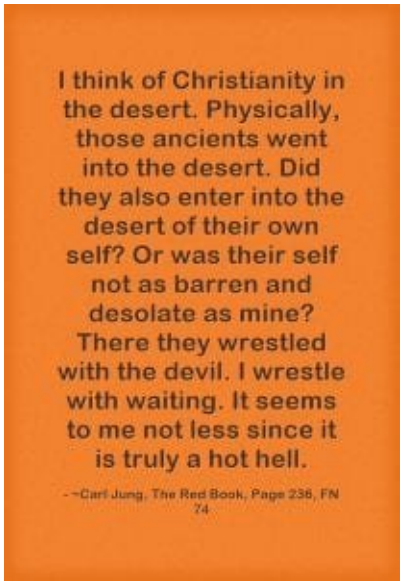
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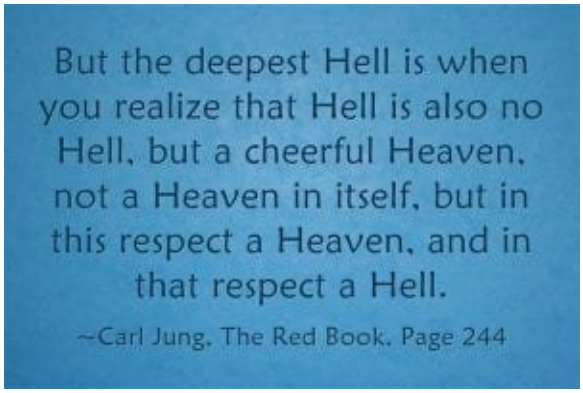
- ~Carl Jung, The Red Book, Page 236, FN 74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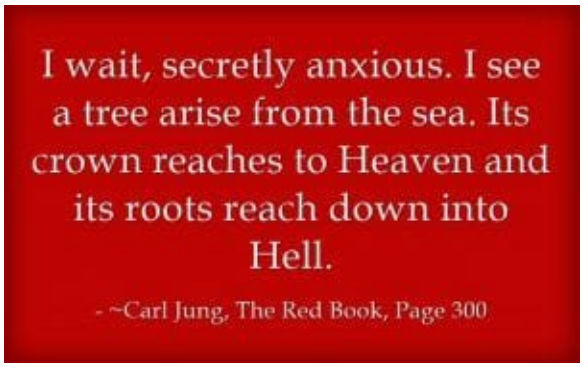
I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell.
- ~Carl Jung, The Red Book, Page 300

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them.

- Carl Jung, The Red Book, Page 300

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment.
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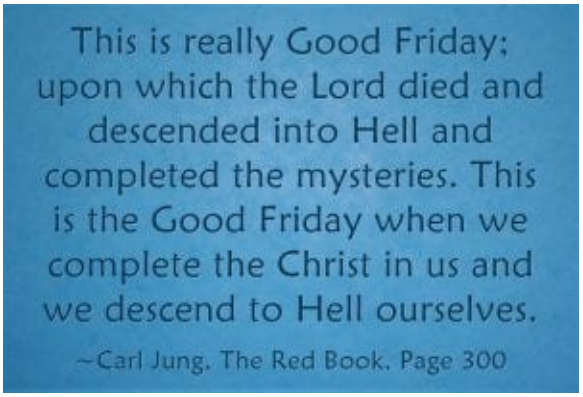
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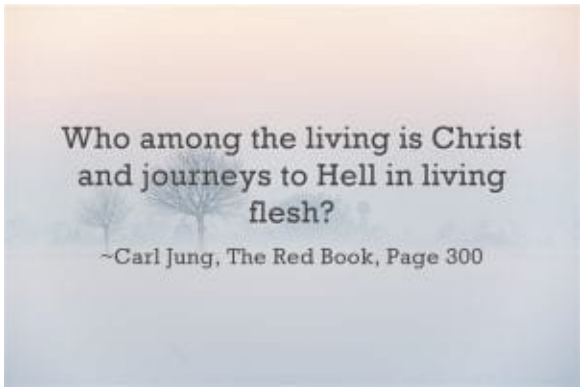

If the word is a sign, it means nothing. But if the word is a symbol, it means everything. Carl Jung, The Red Book, Page 310.

One creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

Stupidity is one of man’s strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world. Liber Novus, Page 316, Footnote 277.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Carl Jung, Liber Novus, Page 316, Footnote 277.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of. Carl Jung, Liber Novus, Page 244.

The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards. Carl Jung, Liber Novus, Page 262.

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Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/

2. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_2?crid=38DNR12PKP9JY&dchild=1&keywords=jung+red+book&qid=1593866572&sprefix=jung+red%2Cap

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